



*Vincent S. Leau*  
*Middle Temple*



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written by John Milton  
first part 1655.

John Milton  
His book



*Politeuphuia.*  
**WITS**  
**COMMON-**  
**WEALTH.**

*Newly corrected and  
amended*

*Si tibi difficilis formam natura negavit,  
Ingenio forma damna repende tua.*

LONDON

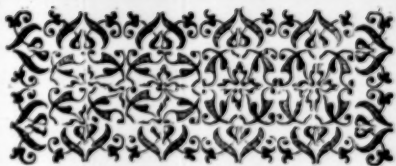
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To his very good friend,  
Sir Tho. Bodenham, N. L.  
wistheth increase of hap-  
pinesse.



*S*R, what you seriously be-  
gan long since, and haue al-  
waies beene very carefull  
for the full perfection of,  
at length thus finished, al-  
though perhaps not so well to your expecta-  
tion, I present you with, as one before all  
most worthy of the same, both in respect of  
your earnest trauaile therein, and the  
great desire you haue continually had for  
the generall profite. My humble desire is,  
that

## The Epistle.

that you would take into your kind protection, this old and new burden of wit, new in this forme and title, though otherwise old, and of great antiquity, as being a methodicall collection of the most choice and select admonitions & sentences, compendiously drawne from infinite variety, diuine, historicall, poetickall, polititique, morall, and humane. As for the enuious and ouercurious, they shall the lesse trouble me, sith I know there is nothing in this world but is subiect to the Erynnis of ill disposed persons, whose malice is as fatall as the darte of Cephalus, or Paris shaft, which neither a scauenfold-shield, nor Vulcans cunning workmanship, nor Pallas Ægis can auoyde. Thus humbly crauing pardon for my boldnesse, beseeching & O D daily to increase the affection you beare to learning, I take  
my leane.

Yours most assured  
to commaund,  
N. L.



*To the Reader.*



Ourteous Reader, encouraged by thy kind acceptance of the first and second impession of *Wits Common-wealth*: I haue once more aduentured to present thee with a fourth edition. *Solent primi sortus rerum horriduli esse & insuauiores, sed amari magis & grati subsequaces.* Some what new I haue inserted, put out many things where I found it necessary, and especially of examples: for that I intend by Gods grace the next Teatme, to publish the fourth part of *Wits Common-wealth*, containing onely examples. Then from your gracious acceptance and censure, let this part draw her perpetuall priuiledge, that like *Aleinous* fruits, it may still flourish in the faire Sommer of thy gentle fauour, and euery one of them triumph in despight of enuies raging winter.

*N.L.*

In Politeuphuian Decastichon.

**M**ystica qui sophia, culta quadrantia vite,  
Ingenij varios flores, rimaris, & ardes:  
Intemerata legas huius monumenta laboris.  
In quo feruentem mentis sedabis orexim.  
Hoc duce Mercurio, cælesti numine plenus,  
Vertice sublimi series arcana polorum,  
Et facile rapidas fauces vitabis Aueri.  
Omnia sunt in hoc; musis aptissima sedes,  
Virtutis morumq; Pbaros Cynosura vaganti  
Ingenij, genij, mentis, rationis acumen.

R. A.

**L**Et him who in desire Wits wealth embraces,  
Here stand and gaze, where well behold he may  
A heavenly troope of matchles Nymphs & Graces,  
Their siluer armes in sacred fount display,  
Whose parts all faire, and equall to their faces,  
Make their nak'd beauty their most rich aray.  
Nor thinke I lead him with a vaine suppose,  
Inuiting him vnto this resting place,  
Whence flowes a riuer of smooth running prose,  
Whose streames, conceits (like virgins) interlace,  
Amongst greene leaues so growes the Damask rose,  
So Diamonds golden Tablets do enchase.

T. M.





**T**H E curious eye that ouer-rashly lookes,  
And giues no tast nor feeling to the mind,  
Robs it owne selfe, & wrongs those labored bookes  
Wherein the soule might greater comfort find;  
But when that sense doth play the busie Bee,  
And for the hony, not the poyson reeds,  
Then for the labour it receaues the fee,  
When as the mind on beauenly sweetnes feeds:  
This doe thine eye; and if it find not heere  
Such precious comforts as may giue content,  
And shall confesse the trauaile not too deere,  
Nor idle houres that in this worke were spent:  
Never hereafter will I euer looke  
For thing of worth in any morall booke.

*M. D.*








# VVITS COMMON- WEALTH.

## ¶ OF GOD.

Definition. *God the beginning of all things, the Idæa and patern of al good, is that Almighty omnipotence, which wanteth beginning and ending: which beeing made of none, hath by his owne power created all things.*

 Here God putteth to his hand, there are no men so mightie, no beasts so fierce, no sea so deep, that can resist his power.

As a Prince wil not suffer that another be called King in his Realme, so likewise God wil not permit, that any other in this world should be honoured but he only.

Without the vnderstanding of the will of God by his word, our sight is but blindnes, our vnderstanding ignorance, our wisdom foolishnes, & our deuotion diuelishnes.

God will not suffer man to haue the  
B know.

*Wits Common-wealth.*

knowledge of things to come; for if hee had prescience of his prosperity, hee would be carelesse, and vnderstanding of his aduersity, he would be senselesse. *An.*

God who hath made all mortal things, hath authority to dispose them, cuen with the same power wherewith he hath created them.

As much do we owe vnto God for the dangers from which he deliuereth vs, as for the great wealth and dignities wherunto he hath alwaies raised vs.

Where Vertue doth raise to honour, there God failes not to establish the dignitie.

God is called a well, both because he hath all good things from himselfe, and also for that he doeth communicate from thence with his creatures, without any hinderance to himselfe, for God ministreth to all, lacking nought, and receiuing nothing of any man.

God in his Church is a most bright Sunne, which ariseth vpon such as feare him, and goeth downe from them that are carelesse and prophane.

The treasures of vices are in vs, the abundance

bundance of goodnes in God. *Ierom.*

The greatnes of God is more seene in mercie then in punishment.

God vseth vs not as our offences deserue, but as his mercy willeth.

God deales in one sort with the sinner, in another manner with the iust; to the sinner hee pardoneth his offence, and from the iust he takes away the occasions of his sinne.

*Epirus* king of *Arcadia* for breaking vp of *Neptunes* Temple, was strooken blind.

*Mardorus* spoyling *Circes* temple, was strooken mad, with all his souldiers.

*Alexanders* souldiers seeking to spoyle the Temple of the same Goddesse, were slaine with lightning.

*Brennus* the captain of the French, entering the Temple of *Apollo*, and spoyling it, was strooken with madnes, and slew himselfe.

*Scipios* souldiers that robbed the Temple at *Tolos*, died all miserably.

As it is impossible with one and the same eye to behold heauen and earth, so it is as impossible with one disordinate will, to loue God and the world. *Augu.*

Like as God surmounteth all other creatures, so the remembrance of him, surmounteth all other imaginations.

God is hie, if thou lift thy selfe vp vnto him, hee flieth from thee; but if thou humblest thy selfe vnto him, he commeth downe to thee.

Gods doctrine is the rule of prudence, his mercy the worke of iustice, and his death the standard of patience. *Bernard.*

The resurrection of Christ, to the dead is life, to the saints glory, to sinners mercy.

*Simonides*, the more he studied to know what God was, the harder still it seemed vnto him.

If God helpe, hee is mercifull, if not, we must not thinke him vniust.

Divinity cannot be defined.

The operation of God is threefold, creation, formation, consummation.

God is eternity, and therefore not found but of such as continually seeke him.

God although hee bee omnipotent, could neuer make a creature equall to himselfe.

The Lord of hosts, is called God the Father, the Sonne is the image of the Father.

ther. The Father and the Sonne knowne, the goodnesse of them both, which is the holy Ghost, is made manifest. *Aug.*

*Iupiter est quodcunque vides, quocunq; moueris. Ouidius.*

*Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt neganda, nè & in illis illicitè curiosi, & in istis damnabiliter inueniamur ingrati. Amb.*

### Of Heauen:

**Defi.** *Heauen is generally taken for that part of the world which is ouer our heads, a place full of diuine residence, and that land where the faithfull after this life expect their portion and inheritance.*

**H**eaueu is the seate of God, and the Earth is his foot-stoole.

Heauen is the seate of glory, the habitation of Angels, the resting place of the faithfull; faire beyond thought, and glorious beyond report.

We deeme it hard to know the things on earth, and finde the obiects of our eies with toyle, but who can search the secrets of the heauens? *Basil.*

Heauen is neither infinite in forme nor  
B 3
figure,

figure, but one in nature.

Heauen, as it had his creation of nothing, so it shall be dissolued to nothing.

The disposition and places of the Heauens, are not of power to expresse our good or bad fortunes.

As hell is the place of all horror, so Heauen is the Hauen of all rest.

Heauen is the habitation of the Elect, the throne of the Iudge, the receit of the saued, the seat of the Lambe, the fulnes of delight, the inheritance of the iust, & the reward of the faithfull.

From Heauen our soules receiue their sustenance diuine.

Heauen is the church of the Elect, the soule of the iust, and field of the faithfull.

He is most miserable that is denied to see the Sunne shine, and he is most accursed to whom God denieth his heauenly fauours. *Gregory.*

It is hard to liue wel, easie to die well, to hard obtaine Heauen, easie to keepe from thence.

None knoweth better how great is the losse of Heauen, then they that are iudged to liue continually in hell.



A good life begetteth a good death, and  
a good death a glorious inheritance in  
Heauen.

The way to Heauen is narrower then  
the way to hell.

*In gloria celestis mira serenitas, plena secu-  
ritas, eterna felicitas.*

*Estque Dei sedes, nisi terra, & pontus, & aer,  
Et cælum, & virtus, superos quid querimus  
ultra?*

### Of Angels.

Defi. *Angels are of an intellectuall and cor-  
porall substance, alway moueable & free;  
the diuine messengers of the will of God, ser-  
uing him by grace and not by kinde, and are  
partners of immortalitie.*

**A**Ngels, at al times, & in al places, be-  
hold the face of our heauely Father.

Selfe-loue, the ruine of the Angels, is  
the confusion of men.

Angels are carefull of mens actions,  
and protectors of their persons.

Angels were created of God, immortal,  
innocent, beautiful, good, free, & subtile,  
of the essence of God himselfe. *August.*

Angels haue their habitation in Hea-  
uen, their eyes fixed on the maiestie of

God, their tongues formed to his praises, and themselves onely in him.

Every ones Angel that hath guided him in this life, shal at the latter day bring forth him he hath governed. *Origen.*

Angels intend two things; the first is the glory and seruice of God, the second is the health & saluation of his children.

Angels are the comforters; instructors, and reformers of men.

Angels are tutors of the Saints, Heralds of heauen, and Gardiants of our bodies and soules.

The Angels exceed not in desire, desire not because they want not, want not in beholding their Creator. *Amb.*

The Angels haue charge to conduct men, wisdom, to instruct men, and grace to preserve men.

Angels were the first creatures that euer God made.

Angels wheresoeuer they are sent, do alwayes behold the face of God.

There are nine orders of Angels, Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubines, and Seraphins.

The

The diuine nature of Angels suffereth neither change nor end, for they are immutable and diuine.

Angels are swift messengers to execute the wrath of God against his enemies.

Euery true Minister is a true Angell, and their tongues beare the embassage of the most high God.

*Angeli sic foris exeunt, vt internis contemplationis gaudijs non priuentur. Greg.*

*Apostata Angelo similis efficitur homo, qui hominibus esse similis dedignatur.*

### Of Vertue.

Defi. Vertue is a disposition and power of the reasonable part of the soule, which bringeth into order and decencie the vnreasonable part, by causing it to propound a cōuenient end to her owne affections and passions: whereby the soule abideth in a comely & decent habit, executing that which ought to be done according to reason; briefly, it is a proportiō and vprightnes of life, in all points agreeable to reason.

HE that desireth to be called vertuous, it is first requisite that hee be good, therefore in the account of reputation,

tion, it is more worthie to be called vertuous, then noble or reuerend, for that the one title descends together with dignity, and the other is the reward of the worke which we vse. So that it fals out in good experience, that this title of Vertue, is of many men desired, but of very few truely deserued.

Vertue maketh a stranger grow naturall in a strange Country, & vice maketh the naturall stranger in his owne country.

Vertue is health, vice is sicknes. *Petra.*

Vertue is a stranger vpon earth, but a Citizen in heauen.

Take away discretion, and vertue wil become vice.

Vertue is the beauty of the inward mā.

Vertue laboureth like the sun to lighten the world.

• To forgiue, is no lesse vertue in Princes, when they be offended, then reuenge a vice in the common sort when they be wronged.

Vertue goes not by birth, nor discretion by yeeres, for there are old fools, and young counsellors. *Guevara.*

Vertue is the Queene of labours, Opinion

nion the Mistresse of fooles, Vanitie the pride of Nature, and Contention the ouerthrow of families.

Vertue maketh men on the earth famous, in their graues glorious, and in the heauens immortall. *Chilo.*

Vertue is not obtained in seeking strange countries, but in amending of old errors.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

*Pythagoras* compareth Vertue to the letter Y, which is small at the foote, and broad at the head; meaning, that to attaine Vertue, it is very painefull, but the possession thereof passing pleasant.

A good man, though in appearance he seeme needy, yet by vertue he is rich.

Vertue is a thing that prepareth vs to immortalitie, and makes vs equall in the heauens. *Socrates.*

The first step to vertue, is to loue vertue in another man.

Vertue while it suffereth, ouercometh.

Vertue cannot perfectly bee discerned with-

without her contraries, nor absolutely perfect, without aduersity.

He that remembreth his vertue, hath no vertue to remember, seeing he wanteth humiljty, which is the mother vertue of all vertues.

Vertue is better and more certaine then any Arte.

The actions of Vertue do so much affect the beholder, that he presently admireth them & desireth to follow them.

A man endued with vertue, meriteth more fauour then a man of much wealth.

It is no lesse vertue to keep things after they be gotten, then to get them. *Oui.*

Vertue in generall, is a Castle impregnable, a Riuer that needeth no rowing, a Sea that moueth not, a treasure endlesse, an army inuincible, a burthen supportable, an euer-turning spy, a signe decitles, a plaine way failelesse, a true guide without guile, a balm that instantly cureth, an eternal honor that neuer dieth. *Mar. Aur.*

*Laudo factam de necessitate virtutem, sed plus laudo illam, quam elegit libertas, non inducit necessitas.*

——— *Virtus medio iacet obruta cene,  
Nequitie*

*Nequitia classes candida vela ferunt.*

Of Peace.

Defi. Peace is the quiet & tranquillitie of kingdoms, burying al seditions, tumults, vprours, and factions, and planting ease, quietnes, and securitie, with all other flourishing ornaments of happinesse.

**D**Eere and ynprofitable is the peace, that is bought with guiltles blood. They iustly deserue the sworde of War, which wilfully refuse the condition of Peace.

Peace flourisheth where reason ruleth, and ioy raigneth where modestie directeth.

Peace is the end of warre, honour the ioy of peace, and good gouernment the ground of them both.

Peace is of most men desired.

Concord in a Citie, is like harmony in musicke.

Concord of many maketh one.

As the liuing members of the body vnited together, maintaine life, & diuided hasten death; so Citizens in a Common weale, by their concord maintaine the state, but by their hatreds destroy it.

True

True peace, is to haue peace with vertue, and warre with vice.

Peace asketh no lesse wisedome to conserue it, then valiantnes to obtaine it.

The colour of peace, maketh the war more secure, for who suspect least, are soonest preuented. *Olaus Mag.*

*Archidamia* the Spartan Lady, seeing her Country supprest by the couetousnesse of the Magistrates, and *Pirrhus* triumphing in their miseries, entred the Senate house with a naked sword in her hand, and in the name of all the Ladies, chid the hartlesse Lords, for suffering themselves to liue, their Country beeing ouerthrowne, and they like to lose their libertie.

*Pirrhus* entring Sicily, possessed with hope of some peace, afterward surprised the Countrey, and inthralled the inhabitants thereof by tyrannie.

Peace from the mouth of a Tyrant, is oftener promised then performed. *Plato.*

The countenaunce declareth mans inclination to peace, and the austerity of *Marius* countenance being an infant, was ominous to Rome in his old age.

It



It is a point of godly wisdome, to be at peace with men, at warre with vices.

To rule an estate is a heauie burden, but to vndergoe peace, is an easie carriage.

Concord maketh small things mightily to increase, but discord maketh great things sodainly to decay.

To flie from peace which wee should earnestly pursue, is to follow discord, and our owne destruction.

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forceable violence.

*Nemo vires suas in pace cognoscit: si enim bella desunt, virtutū experimenta non profunt.*

*Pax optima rerum,*

*Quas homini nouisse datū est: pax una triumphis Innumeris melior: pax custodire salutem, Et ciues aquare potens. Sil. Ital.*

### Of Truth.

Defi. Truth is that certaine and vnfallible vertue which bringeth forth all goodnes, reuealeth the creation of the world, the power of our Creator, the eternal crown of blisse we hope for, and the punishment allotted

ted for our misdoings. it is a vertue through  
which we are inclined to speake no other-  
wise with our tongue, then we thinke with  
our heart.

**T**Ruth standes not vpon the tongues  
of men, nor honor vpon the frownes  
of authoritie.

There is nothing so secretly hidden,  
but time and truth wil reueale it.

Truth may be oft blamed, but neuer  
shamed, & vertue suppressed by slander,  
wil at last appeare without blemish.

The dissoluing of a doubt, is the fin-  
ding of the truth.

Truth is the law of Arts.

Truth hath two companions, wise-  
dome and constancie.

Truth is the messenger of God, which  
euery man ought to reuerence for the  
loue of her Master.

Truth onely among all things is priui-  
ledged, in such wise, that when the time  
seemeth to haue broken her wings, then  
as immortall she taketh her force. *Aur.*

The purest Emerald shineth brightest  
when it hath no foyle, & Truth deligteth  
most when it is apparrailed worst.

The

The end of Grammar is to speake aptly and agreeably; and the end of speech, societic: of Rhethoricke, to carrie all mens minds to one opinion: of Logick, to find a truth amidst many falshoods; all other Arts doe likewise tend to truth.

Foure very good mothers, haue foure very bad daughters; Truth hath Hatred; Prosperitie hath Pride; Securitie hath Peril; and Familiarity hath Contempt.

*Pharamond* the first King of France, was named *Warmond*, which signifieth truth.

Truth feareth nothing more then to be hid, she careth for no shadow, but is content with her owne light.

Truth is a vertue that scaleth the heauens, illumineth the earth, maintaineth iustice, gouerneth common-weales, kils hate, nourisheth loue, and discovereth secrets.

Truth is a sure pledge, not impaired, a shield neuer pierced, a flower that neuer dieth, a state that feareth no fortune, & a port that yeelds no danger. *Cicero*.

Truth is health that is neuer sicke, a life that hath neuer end, a salue that healeth al

fores, a sunne that neuer setteth, a moone that is neuer eclipsed, an hearb that is neuer withered, a gate that is neuer lockt, & a voyage that neuer breeds wearines.

Truth is such a vertue, that without it, our strength is weaknes, our iustice tyrannous, our humility trayterous, our patience dissembled, our chastity vaine, our liberty captiue, & our piety superfluous.

Truth is the Center wherein all things repose, the card whereby we saile, the wisdom wherby we are cured, the rock wheron we rest, the lampe that guideth vs, and the shielde which defendeth vs.

Truth is the ground of Science, the scale to Charity, the type of eternity, and the fountaine of grace.

By truth the innocent simileth before the Iudge, and the traytor is discovered before he is suspected.

Truth is a good cause, and needs no help of oratory, and the least speech deserves the best credit.

*Qui veritatem occultat, & qui mendacium prodit, uterque reus est: ille, quia prodesse non vult; iste, quia nocere desiderat. August.*

*Non boue mactato caelestia numina gaudent.*

— Sed

—*Sed quæ præstanda est, & sine teste fides.*

Of Conscience.

**Defi.** Conscience, generally is the certaine and assured testimony which our soules carry about with them, bearing witness of what wee speake, thinke, wish or doe: it is to the wicked an accuser, a Iudge, a hangman and a rope; to the godly, a comfort a reward, an ayde against all aduersities.

**A** Guilty Conscience is a worme that biteth and neuer ceaseth.

The conscience once stained with innocent blood, is alwaies tied to guilty remorse.

Conscience is a worme that fretteth like the *Seres* wooll, secretly and deeply; easily gotten, and hardly worne out.

Where the conscience is drowned with worldly pompe and riches, there wisdom is turned to foolishnes.

Conscience is the chamber of iustice.

*Orig.*

He that frameth himselfe outwardly to doe that which his conscience reproveth inwardly, wilfully resisteth the law of God.

The conscience is wasted, where ship-  
wracke

wracke is made of faith.

A good conscience is the onely liberty.

The conscience is a booke wherein our daily finnes are written.

A good cōscience is a cōtinual quietnes.

Although the consciences of many seeme to be seared with an hote yron, as if it were voyd from all feeling of sin; yet at the point of death it is awakened; yea, and it driueth the miserable soule to desperation.

We shall carry nothing with vs out of this life, but either a good or a bad conscience.

Discerne discretely, and practise reverently those things that are good, that thine own cōscience may be cleere, & others by thy doings not offended. *Greg.*

A cleere conscience needeth no excuse, nor feareth any accusation.

None is more guilty then he whose cōscience forceth him to accuse himselfe.

To accuse ones selfe before he is accused, is to finde a foule cracke in a false conscience.

Conscience beareth little or no sway, where coyne brings in his plea.

The

The conscience loaden with the burthen of sinne, is his owne Iudge, and his owne accuser.

Whereas any offence is committed through ignorance, or any other violent motion; the causes that increase the same being cut off, penitence and remorse of conscience presently followeth.

The Philosophers account those men incurable, whose consciences are not touched with repentance for those sinnes which they haue committed.

There is no greater damnation then the doome of a mans owne conscience.

The violence of conscience commeth from God, who maketh it so great, that man cannot abide it, but is forst to condemne himselfe.

A wicked conscience pursueth his master at his heeles, and knoweth how to take vengeance in due time.

*Nulla pœna granior pœna conscientie; vis autem nunquam esse tristis? bene vine. Isido.*

*Hec quantum pœna mens conscia donat.*

*—Sua quemq; premit terroris imago.*

Of Prayer.

Defi. Prayer, (as some Diuines affirme) is

*Wits Common-wealth.*

*talk with God, crauing by intercession and humble petition, either those things necessary for the maintenance of this life, or forgiveness of those things which through frailty we daily commit.*

**T**He iust mans prayer appeaseth the wrath of God.

Prayer must be freely giuen, and neuer sold.

Prayer is the oblatiō of a thankful hart, & the tokē of a contrite & penitēt mind.

Prayer is not to be attempted with force and violence of heart, but with simplicity, and meekenes of spirit. *Augu.*

Happy is that man whō worldly pleasures cannot draw from the contēplation of God, & whose life is a cōtinual praier.

Prayer is the wing wherewith the soule flieth to heauen, and meditation the eye wherewith we see God. *Amb.*

Prayer kindleth, inflameth, and listeth vp the heart vnto God, and the incense of meditation is pleasing in his eyes.

The prayer of the poore afflicted pierceth the cloudes.

Prayer is a vertue that preuaileth against temptation, and against all cruell assaults



assaults of infernall spirits, against the delights of this lingering life, and against the motions of the flesh. *Bernard.*

Prayer engendreth confidence in the soule, confidence engendreth peace and tranquillity of conscience.

Faith ioyned with prayer maketh it more forcible, but humility coupled with it, maketh it beneficiall and effectuall.

Virtuous and godly disposed people, do daily pray vnto God, for the cleansing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to restraine that the corruption thereof burst not out, either to the hurt of themselves, or others.

The Romanes vpon certaine high dayes, prayed for increase of wealth to the people of Rome: which *Scipio* being Censor changed, saying, that it was sufficient, and that they ought onely to pray vnto God to preserve it, such as it was.

Thy prayer is thy speech to God; when thou readest, God speaketh to thee, and when thou praieest, thou talkest with God. *August.*

Let praier ascēd, that grace may descēd.

He that knoweth how to pray well,  
knoweth how to liue well.

Where the mercy of the giuer is not  
doubted, the negligence of him that prai-  
eth is to be reprehended.

Prayer must be accompanied with the  
exercise of mortification.

No prayer can tie the wil of God vn-  
to vs, except first of all we renounce and  
conquer our owne wils.

Pray in thy heart vnto God at the be-  
ginning of all thy works, that thou maist  
bring them to a good conclusion. *Socra.*

Pray not to God to giue thee suffici-  
ent, for that he wil giue to euery man vn-  
asked, but pray that thou maist be con-  
tented and satisfied with that which hee  
giueth thee.

Heauen shall cease to be, when it shal  
cease to runne, and men cease to prosper  
when they cease to pray.

The wrath and loue of God follow  
each other, but the former is mitigated  
by prayer and repentance.

Prayer and repentance bringeth  
peace to the vnquiet conscience.

*Orans considerare debet quid petit, quem  
petit,*

*petit, seipsum qui petit.* Bernard.

*Flectitur iratus voce rogante Deus.*

Of Blessednes.

Defi. *Blessednes or beatitude, is the grace of God, and his benefits bountifully bestowed on the that serue him & keep his cōmādements.*

**T**Rue blessednes frō mortal eies is hid, and left as obiect to the purer spirits.

That man cannot be truely blessed, in whom vertue hath no place.

A man that is wise, although he fall into extreme pouerty, yet is he very rich and greatly blessed.

Blessednes is an outward quietnes. *Ari.*

Blessednes far off, beginneth from humilitie.

A blessed man cannot erre.

There is no truer happines in this life then that which beginneth euerlasting happines; and no truer misery, then that which leadeth to euerlasting misery.

The first felicity that godly men haue after this life, is the rest of their soule in Christ, the second shall be the immortality and glory of their bodies.

This is perfection and happines, euen for euery thing to attaine the ende for  
which

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which it was created , and therein to rest and be blessed.

Hateful & haplesse is that happinesse, that trayneth men frō truth to insolence.

Since in euery thing the excesse is hurtfull, the abundance of felicitie is most dangerous.

It is not true blessednesse which hath an end.

If thou knowest all that ought to be knowne, thou art truely blessed.

They are to be accounted blessed, to whom Fortune hath equally waied the good with the euill.

All things truely belonging to blessednes, do chiefly consist in the noble vertue of wisedome.

True blessednes consisteth in a good life, and a happy death. *Solon.*

Not the rich, but the wise auoyd miserie, and become happy and blessed.

They that thinke riches the cause of happinesse, deceiue themselves no lesse then if they supposed, that cunning playing vpon the Lute or Harpe, came from the instrument, and not from Art.

Those men be truly blessed, whom no  
feare

feare troubleth, no pensiuenes cōsumeth  
no carnall concupiscence tormenteth; no  
desire of worldly wealth afflicteth, nor  
any foolishnes moueth vnto mirth.

True felicitie consisteth in the good  
estate of the soule.

*Felix anima quæ spreto turbine seculi, per-  
transiens corporis claustra, illius summi, & in-  
cōprehēsis lucis potest aliquo illustrari radio  
— felix cui victa voluptas.*

*Terga dedit; longi quem non fregere dolores.*

Of Loue.

Defi. Loue is the most excellent effect of the  
soule, whereby mans heart hath no iansie to  
esteem, value, or ponder any thing in this  
world, but the care and studie to know God;  
neither is it idle, but worketh to serue him  
whom he loneth; and this loue is heauenly.  
There is also a loue naturall, and that is a  
poyson which spreadeth thorow euery  
veine, it is an hearbe, that being sowne in the  
entrailes, mortifieth all the members, a pe-  
stilence, that through melancholy killeth the  
heart, and the end of all vertues.

**L**oue is the Master of boldnesse and  
confidence. Niphus de pulch.

Loue is an vreasonable excesse of de-  
fire,

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fire, which commeth swiftly, and departeth slowly.

Whosoever loueth, is deceaued, and blinded in that which he loueth.

The loue that a man getteth by his vertues, is most permanent.

Loue is of full speech, but neuer more abundant therein then in prayses.

A friend loueth alwayes, a louer but for a time.

The loue of beauty, is the forgetting of reason. *Socras.*

Loue begun in perill, sauoureth of greatest delight when it is possessed.

Loue inchanteth the harts of men with vnfit fancies, & layeth beauty as a snare to intrap vertue.

Loue is a fading pleasure, mixed with bitter passions, and a misery tempered with a few momentary delights.

All bonds are litle enough to hold loue.

Loue is a vertue, if it bee measured by dutifull choice, and not maimed with willfull chaunce.

Lawlesse loue neuer endeth without losse, nor the nuptiall bed defiled, escapes without reuenge.

Fanfic

Fancie is a worme that byteth Forrest  
the flourishing blossoms of youth.

Loue is not to be suppress by wisdom,  
because not to be comprehended with  
reason.

Hote loue is soone cold, and faith pligh-  
ted with an adulterers vow, is tied with-  
out conscience, and broken without care.

Loue as it is variable, so is it mighty in  
forcing effects without deniall.

*Cupid* is not to be resisted with courage,  
but entertayned with courtesie.

Loue vanquisheth Tyrants, conque-  
reth the malice of the enuious, & recōci-  
leth mortal foes vnto perfect friendship.

Loue is a heate full of coldnes, a sweete  
full of bitternesse, a paine full of pleasant-  
nes, making thoughts haue eyes, & hearts  
cares, bred by desire, nursed by delight,  
weaned by iealousie, kild by dissemb-  
ling, and buried by ingratitude.

That which with the hart is loued,  
with the hart is lamented.

Loue is a worme, which commonly  
lines in the eye, and dies in the hart.

To be free from loue, is strange; but to  
think scorne to be beloued, is monstrous.

Loue

Loue & royaltie can suffer no equals.  
Loue being honest, may reape disdaine,  
but not disgrace.

Hee that feedes vpon fanſie, may bee  
troubled in the digeſtion.

Loue without his fruite, is like a picture  
without a face.

Loue neuer tooke thought, but neere  
her lifes end; and hope of heauen had ne-  
uer feare of hell.

Things immortall are not ſubieſt to af-  
fection. *Hermes.*

Affection bredde by inchauntment, is  
like a flower wrought in ſilke, in colour  
and forme moſt like, but nothing at all in  
ſubſtance and fauour.

Loue gotten by witch-craft, is as vn-  
pleaſant, as fiſh taken with medicines is  
vnholſome.

Loue is a Cameliõ, which draweth no-  
thing into the mouth but ayre, & nour-  
iſheth nothing in the body but the tong.

Loue breaketh the braine, but neuer  
bruſeth the brow, conſumeth the hart,  
but neuer toucheth the ſkinne, and ma-  
keth a deepe ſcar to be ſeene before any  
wound be felt.



A man hath choice to begin loue, but not to end it.

It is meet for Louers to prefer manners before money, & honestie before beauty.

Lawlesse loue without reason, is the verie loadestone to ruthe and ruine.

Loue is not satisfied with gold, but onely payed with loue againe. *Pythag.*

Loue couereth a multitude of sinfull offences, and loyaltie recouereth a world of infirmities.

Loue knots are tied with eies, & cannot bee vntied with handes, made fast with thoughts, not to be vnloosed with fingers.

To haue a faire Mistresse in loue, and wāt gold to maintaine her, to haue thousands of people to fight, and no penny to pay them, maketh your Mistris wilde, and your souldiours tame.

True loue is neuer idle, but worketh to serue him whom he loueth. *August.*

As Iuie in euery place findeth somewhat to cleaue vnto, so loue is seldome without a subiect.

Loue is three fold; the first only embraceth vertue, the secōd is infamous, which preferreth

preferreth bodily pleasure; the third is of the body and soule, nothing more noble then the first, then the second nothing more vile, the third is equall to both. *Pla.*

Loue is a cruell impression of that wonderfull passiō which to be defined is impossible, because no words reach to the strong nature of it, and onely they know it, which inwardlie doe feele it. *Aurel.*

He that makes not his Mistis a Goldfinch, may perhaps in time find her a Wagtayle.

The assaults of loue must be beaten backe at the first sight, lest they vndermine at the second. *Pythag.*

He that looketh to haue cleere water, must dig deepe, he that longeth for sweet musick, must straine Art to the highest; & he that seeketh to win his loue, must stretch his labor, and hazard his life.

It falleth out in loue as it doth with Vines, for the young Vines bring the most wine, but the old the best.

Birds are trayned with sweet calls, but they are caught with broade Nets; so loners are inlured with faire lookes, and intangled with disdainefull eyes.

Of loue mixed with mockery, followeth the truth of infamy.

He that hath sore eyes, must not behold the Candle, nor he that would leaue his loue, fall to the remembrance of his Lady, for the one causeth his eyes to smart, and the other procureth the hart to bleed.

Like as the fire wasteth the wood, so scornfulnes consumeth loue. *Hermes.*

Loue can neuer be fully fixed, when in him that is beloued, there wanteth merit.

It is conuenient in loue to be discrete, and in hatred prouident and aduised.

Loue is a franticke frenzie, that so infects the mindes of men, that vnder the taste of Nectar, they are poysoned with the water of Stix.

Loue brings on leaud lookes, to command by power, and to be obeyed by force.

Loue and Fortune fauours them that are resolute.

Louers oft times proceed in their sutes as Crabes, whose pases are alwaies backward.

As affection in a louer is restlesse, so if

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it be perfect, it is endlesse.

Loue is a sweet tyranny, because the louer endureth his tormēts willingly. *Nip.*

The mind of a louer is not where hee liueth, but where he loueth.

Loue fixed on vertue, increaseth euer by continuance.

The passionate Louer if he saile, loue is his Pilot, if he walke, loue is his companion, if he sleepe, loue is his pillow.

Loue is onely remedied by loue, & fancies must be cured by affection. *Pythag.*

*Sophocles* being demāded what harm he would wish to his enemy, answered, that he might loue where he was not fanfied.

Loue is most fortunate, where courage is most resolute.

Affections are harder to suppress, then enemies to subdue.

Louers othes are like fetters made of glasse that glister faire, but couple no constraint.

Loue maketh a man that is naturally addicted to vice, to be endued with vertue, forcing him to apply himselfe to all laudable exercises, that thereby he may obtaine his louers fauour, concting to be  
skilfull

skilfull in good letters, that by his learning he may allure her; to excell in musicke, that by his melodie he may entice her; to form his speech in a perfect phraſe, that by his learning & eloquence, he may perſwade her, & what nature wanteth, he ſeeketh to amend by nurture; & the only cauſe of this vertuous diſpoſition, is loue.

Loue be it neuer ſo faithfull, is but a Chaos of care, & fanſie though neuer ſo fortunate, is but a maſſe of miſery. *Chilo.*

Loue is to be driven out by reaſon, not to be thruſt out by force.

Amidſt the naturall paſſions of man, loue is the fountaine of all other.

The louer knoweth what he doth deſire, but he knoweth not what he ſhould deſire.

Loue may wither by litle & litle, but the root will not be remoued on a ſuddaine.

It is a profit for young men, and a fault for old men to be in loue.

The beſt Phyſition to cure loue, is ſhe that gaue the wound.

The firſt ſteppe to wiſedome, is not to loue, the ſecond, ſo to loue that it be not perceiued. *Plato.*

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Secretloue burneth with the fiercest flame.

As a King is honoured in his image, so God in man is both loued and hated; he cannot hate man who loueth God, nor cā he loue God, who hateth man. *Bernard.*

He that gathereth Roses, must be content to pricke his fingers, and he that wil winne a womans good will, must be content with sharpe words.

There are sixe properties in loue. Selfe-loue is the ground of mischief: Lasciuious loue, the roote of remorse: Wanton loue, the cowardes warfare: Pure loue, neuer saw the face of feare: Pure loues eyes pierce the darkest corners: Pure loue attempteth the greatest dangers.

*Libertas quoniam nulli iam restat amanti,  
Nulius liber erit, si quis amare velit.*

--- *Hec quantum mentes dominatur in equas,  
Iusta Venus!*

*Of Iealousie.*

*Defi.* Iealousie is a disease of the mind, proceeding from a feare which a man hath, that that thing is communicated to another, which he would not haue common, but priuate to himselfe, it is also bred of that loue which

*which will not suffer a partner in the thing beloued.*

**H**E that is pained with the restless torment of ieaiousie, doubteth & mistrusteth himselfe, being alwayes frozen with feare, and fired with suspicion. *Her.*

Ieaiousie is such a heauie & grieuous enemy to the whole state of matrimony, and soweth between the married couple such deadly seedes of secret hatred and contention, as loue being once raced out with sacklesse distrust thereof, through enuie ensueth bloody reuenge.

A ieaious man is suspicious, euermore iudging the worst, for if his wife be merry, he thinketh her immodest, if sober, fullen, if pleasant, inconstant, if she laugh, it is leaudly, if she looke, it is lightly; yea, he is still casting beyond the Moone, and watcheth as the crafty Cat ouer the silly Mouse.

Loue, as it is diuine with loyaltie, so it is hell with ieaiousie.

Ieaiousie procedeth frō too much loue.

The heart being once infected with ieaiousie, the sleepes are broken, & dreames proue vnquiet, the whole night is consumed

med in slumbers, thoughts and cares, and the day in woe, vexation, and misery.

The iealous man, liuing, dies, & dying, prolongs out his life in passion worse the death; none looketh on his loue, but suspicion sayes, this is he that couets to bee corriual in my fauours; none knocketh at the doore, but staring vp, the thinketh them to be the messengers of fanſie; none talkes, but they whisper of affection; if she frown, she hates him, & loues others; if she smile, it is because she hath had successe in her loue; looke she frowardly on any man, she dissembles; if she fauor him with a gracious eye, then as a man possessed with frenzie, he crieth out, that neyther fire in the straw, nor loue in a womā's looks, can be concealed; thus doth he liue restless, and maketh loue, that oft is sweet, to be in tast more bitter then gall.

Iealousie is a hell to the minde, and a horror to the conscience, suppressing reason, and inciting rage.

As there is no content to the sweetnes in lone, so there is no despaire to the preiudice of iealousie.

As a ship in a tempest, so is the minde  
tost



toſt by iealouſie, the one ſtil expecteth his wrack, the other ſeeketh his owne ruine.

Iealouſie maketh the coward ſtoute, the baſhfull audacious, the babler ſilent.

He that is iealous, is like him that is ſick of an ague, & powreth in drinke to augment the chilnes of his ſickenes. *Hip.*

There can be no greater tyrannie then iealouſie, whereby a man continually murdereth himſelfe liuing.

Iealouſie begetteth reuenge, reuenge nourisheth iealouſie.

Loue is married to iealouſie.

Suſpition is the mother of iealouſie. *Diſ.*

Three things breed iealouſie, a mighty ſtate, a rich treaſure, and a faire wife.

Iealouſie is a hel-borne fiend, that peſtereth the mind with inceſſant paſſion.

Iealouſie, in ſeeking death, contemneth it, in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-live reuenge.

As the Crow thinkes her owne birds faireſt, ſo the iealous man thinketh his owne choice excellenteſt.

Of little brooks proceed great riuers, and from ſmall ſparkles of iealouſie, ariſe

great flames of distemperature.

To trouble a iealous man with counsell,  
is to augment his paine with suspition.

*Max rimonium ita demum tranquille exigi  
potest, si vxor ceca, maritus autem surdus fiat.  
Femineu genus zelotopie est obnoxium, & hinc  
oriuntur rixe, & querimonie: rursus marito  
obnoxia est vxoris garrulitas, qua molestia ca-  
riturus est, si surdus sit.*

### Of Hate.

**Defi.** Hate, or enuie, is a grieve arising of ano-  
ther mans prosperity, and malignity is most  
commonly ioyned with it, whether it be the  
fountaine of it, as some say, or one part  
therof, as others will haue it. This malignity  
or common hate, is a delight & pleasure ta-  
ken in another mans harme, although we re-  
ceiue no profit therby, and it seemeth to be  
acciaentall, that is, procured by hatred or ill  
will, arising of some euill affection which one  
man beareth to another.

**T**He greatest flood hath the soonest  
ebbe, the forest tempest the suddai-  
nest calm, the hottest loue the coldest end,  
and from the deepest desire, oft-times en-  
sueth the deadliest hate.

Hate thirsteth to salve his hurts by reuēg.  
Enuy

Enuy is a secret enemy to honour.

There is nothing that more spighteth a man, then to receiue an iniury before his enemy.

Hatred is the spirit of darknes.

Hatred is blinde as well as loue. *Plu.*

Enuie is imagined of the Poets to dwell in a darke Caue, being pale and leane, looking askint, abounding with gall, her teeth blacke, neuer reioycing but in others harme, stil vnquiet and careful, and continually tormenting her selfe.

Enuie in this point may be discerned from hatred, the one is secret, the other is open.

The enuious man is fed with daintie meate, for he doth continually gnaw vpon his owne heart.

Hate hath sundry affections, as contempt, anger, debate, and scornefulnes.

Enuie shooteth at others, and woundeth herselfe.

Sicilian Tyrants did neuer finde,

The enuy greater torment of the mind.

A wise man had rather be enuied for prouident sparing, then pitied for his prodigall spending.

Bauens

Bauens are known by their bāds, Lyons  
by their clawes, Cocks by their combes,  
and enuious men by their manners.

Enuy neuer casteth her eie low, nor am-  
bitiō neuer points but alwayes vpward.

Reuenge barketh only at the stars, and  
spight spurnes at that she cannot reach.

Enuy braggeth, but draweth no blood,  
and the malicious haue more minde to  
quip, then might to cut.

Enuy is like lightning, that will ap-  
peare in the darkeſt fogge.

Very few dare ſerue or follow ſuch as  
the Prince doth hate.

Much ſtrangnes breedeth hatred, & too  
much familiarity breedeth contempt.

The grudge, hatred, & malice of them  
that be euill, iuſtifieth the iuſtice and ſen-  
tence of them that be good.

It is better to be fellow with many in  
loue, thē to be a king with hatred & enuy.

Enuy is blind, and can do nothing but  
diſpraiſe vertue. *Solon.*

Enuy is ſo enuious, that to thē that of her  
are moſt denied, & ſet fartheſt off, ſhe gi-  
ueth moſt cruell ſtrookes with her feete.

As ruſt conſumeth yron, ſo doth enuie  
the

the hearts of the enuious. *Anaxag.*

An enuious man waxeth leane with the fatnesse of his neighbour.

It is a scabbe of the world be enuious at vertue.

Enuie is the companion of mightines.

I do not allow of enuie; but for good, saith *Esripides*, I would be enuied.

Enuy is the daughter of pride, the author of murther & reuenge, the beginner of secret sedition, and the perpetuall tormentor of vertue.

Enuy is the filthy slime & impostume of the soule, a perpetuall torment to him in whom it abideth; a venom, a poyson, or quicksiluer, which consumeth the flesh, and drieth vp the marrow of the bones.

*Socrates.*

Take away enuy, and that which I haue is thine, let there be no enuy, and that which thou hast, is mine.

The enuious man thinketh his neighbours losses to be his gaines.

Of vices, enuie is the most ancient, pride the greatest, & gluttony the foulest

The iniured man doeth many times forget, but the enuious man doth neuer spare

spare to persecute.

Enuy is a sicknes growing from other mens happines. *Mar. Aur.*

If any man be good, he is enuied, if euill, him selfe is enuious.

The enuious bury men quicke, and raise vp men being dead.

Hidden hatred is more dangerous then open enmitie.

It is an euill thing to hurt, because thou hatest, but it is more wicked, because thou hast hurt, therefore to hate.

Malice drinketh vp the greatest part of his owne poison. *Socr.*

That hatred is commonly most deadly, which hath once beene buried, & afterward through iniurie is reuiued again.

The iniury of a friend is more grieuous then the malicious hatred of an enemy.

Enuy is alwayes ready to speake what commeth next to minde, and not that which she ought to speake.

Like as griefe is a disease of the body, so is malice a sicknes of the soule.

Enuy is nothing els but griefe of the minde at other mens prosperity. *Amb.*

Debate, deceit, contention, and enuie,  
are

are the fruits of euill thoughts.

Enuy doth alwayes waite at vertues elbow.

Glory in the end erecteth that which enuy in the beginning seem to depresse.

*Pascitur in uiniis liuor, post fata quiescit.*

*Nulla ingenia tam prona ad inuidiam sunt, quam eorum, qui genus ac fortunam suam amnis non equant, quia virtutem & alienum bonum oderunt. Liuius.*

### Of Women.

Defi. *Women, being of one & the selfe same substance with man, are what man is, onely so much more imperfect as they are created the weaker vessels.*

**W**Omens sorrowes are either too extreame, not to be redressed, or else tricked vp with dissimulation, not to be beleued.

Who findes constancie in a woman, finds all things in a woman.

Women are to be measured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their answers sharp; yet like Faulcons they will stoope to a gaudy lure.

Womens tongues pierce as deepe as their  
their

their eyes.

Womens eyes shed teares both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawne with Angels to become diuels.

A woman once made equall with man, becommeth his superior. *Socra.*

Women be of right tender condition, they will complaine for a small cause, & for lesse will rise vp into great pride.

Like as no man can tell where a shooe wringeth him, better then he that weares it, so no man can tell a womans disposition better then he that hath wedded her.

*Mar. Aur.*

There is no creature that more desireth honour and worse keepeth it then a woman.

Beauty in the faces of women, & folly in their heads, be two wormes that fretteth life and wasteth goods.

Women for a litle goodnes looke for great praise, but for much euil no chastisement.



A fierce beast, and a perilous enemy to the Common-wealth, is a wicked woman, for she is of much power to do great harme. *Enrip.*

The Eagle when he soareth neereſt the ſun, hovers for a pray; the Salamander is moſt warme when he lieth from the fire, and a woman moſt hart-hollow when ſhe is moſt lip-holy.

Though women ſeeme chaſte, yet they may ſecretly delight in chang, & though their countenance be coy to al, yet their conſcience may be curteous to ſome one.

Women in miſchiefe are wiſer thē men.

Women by nature are more pitifull then men, but being mooued to anger, they become more enuieus then a ſerpēt, more malicious then a Tyrant, and more deceitfull then the diuell. *Socrat.*

Women that are chaſte when they are truſted, proue wantons when they are cauſeleſſe ſuſpected.

It is the propertie of a Woman, to couet moſt for that which is moſt denied her.

Virgines harts are like Cotten-trees, whoſe fruite is ſo hard in the bud, that it ſoundeth like ſteele, and being ripe put forth

forth, is nothing but wooll.

As it is naturall to women, to despise that which is offred, so it is death to them to be denied that which they demand.

Womens hearts are ful of holes, apt to receiue, but not to retaine.

He that can abide a curst wife, neede not to feare what company he liueth in.

Like as to a shrewd horse belongeth a sharpe bridle, so ought a curst wife to be sharpely handled. *Plato.*

The closets of womens thoughts are euer open, & the depth of their harts hath a string that stretteth to their tongs end.

Women are like to Fortune standing vpon a globe, winged with the feathers of ficklenes.

The rule for a wife to liue by, is her husband, if he be obedient to the lawes publike.

The eyes of women are framed by Art to enamour, and their tongues by nature to inchant.

Womens faces are lures, their beauties baits, their lookes nets, and their wordes inticing charmes.

A hard fauoured woman, renowned for  
her

her chastity, is more to be honoured then she that is inconstant, though neuer so famous for her beauty. *Mar. Aur.*

*Sophocles* being asked why when hee brought in the persons of women, hee made them alwayes good, whereas *Euripides* made them bad? because I (quoth he) do represent women as they should be, *Euripides* such as they are.

A faire woman vnconstant, may be resembled to the counterfeit which *Praxitiles* made of *Flora*, before the which, if one stood directly, it seemed to weepe, if on the left side, it seemed to laugh, if on the right side to sleepe.

Womens wits are like Sheffield knives, which sometimes are so sharpe that they will cut a haire, and other-whiles so blunt that they must goe to the grindstone.

If women be beautifull, they are to be won with praises; if coy, with prayers; if proude, with gifts; if couetous, with promises.

A woman of good life, feareth no man with an euill tongue.

Women oft in their loues resemble the Apothecaries in their arts, who chuse the

E

weeds

*Wits Common-wealth.*

weeds for their shops, when they leaue the fairest flowers in the garden.

The wiser sort of women, are commonly tickled with selfe-loue.

The affections of women are alwaies fettered, either with outward beauty, or inward bounty.

Womens hearts and their tongues are not Relatiues.

A faire woman with foule conditions, is like a sumptuous sepulchre full of rotten bones.

A woman that hath beene married to many, can hardly please many.

An honest woman being beautifull, killeth yong men with her countenance.  
*Quena.*

A womans mind is vncertaine, it hath as many newe deuices, as a tree hath leaues, for shee is alwayes desirous of change, & seldome loueth him heartily with whom she hath bin long conuersat.

Trust not a woman when she weepeth, for it is her nature to weepe when shee wanteth her will. *Socra.*

Silence in a woman is a speciall vertue.

A woman that hath no dowry to marry  
her,

her, ought to haue vertue to adorne her.

A woman in her wit, is pregnable, in the smile, deccaueable, in her frowne, reuengeable, in her death, acceptable.

A faire, beautifull, and chaste woman, is the perfect workmanship of God, the true glorie of Angels, the rare miracle of earth, and the sole wonder of the world.

*Hermes.*

That man which is married to a peaceable and vertuous woman, being on earth, hath attained heauen, being in want, hath attained wealth, being in wo, hath attained weale, being in care, hath attained comfort.

*Femina nulla bona est, vel si bona contigit ulli,*

*Nescio quo facto mala facta bona est.*

*Nisi sermonum optima semina mulieres suscipiunt, & participes eruditionis virorum fiunt, absurda multa prauaq; consilia atq; cogitationes, & affectus malos pariunt.* Plutar.

Of Beauty.

Defi. Beauty is a seemely composition of all the members, wherein all the parts with a certaine grace agree together; but beantie or comelines of the mind, is a conueniencie meete for the excellencie of a man, and that wher-

*Wits Common-wealth.*

*in his nature doth differ from other living creatures : and as the outward beauty moueth and reioyceth the eyes , so this shining in our lines by good order and moderation, both in deed and word, draweth vnto vs the harts of those men amongst whom we liue.*

**B**eauty is such a fading good, that it can be scarce possessed before it be vanished.

Beauty tameth the hart, and gold ouercommeth beauty.

The greatest gift that euer the Gods bestowed vpon man, is beauty ; for it both delighteth the eye, contenteth the mind, and winneth good will and fauour of all men. *Anacharsis.*

Beauty is a tyrant for short time, the priuiledge of nature, a close deceit, and a solitarie kingdome.

It is a blind mā's questiō, to aske why those things are loued, which are beautifull.

The beauty of the body withereth with age, and is impayred by sicknes.

The beauty of the soule, is innocencie and humility. *Greg.*

The fairest creature that God made, was the world.

Women

Women that paint themselves to seeme beautifull, do cleane deface the image of their Creator. *Amb.*

A beautifull countenance, is a silent commendation.

Beauty cannot inflame the fanſie so much in a moneth, as ridiculous folly can quench it in a moment.

Beauty, vertue, and wealth, are three deepe perswasions to make loue frolick.

The more beautie is seene, the more it is admired.

In al things diuifible, there is something more, something lesse, something equall, more or lesse; what can be then more equall then beauty or wit? *Arist.*

The scorpion, if he touch neuer so lightlie, inuenometh the whole body, the least spark of wild fire, sets a whole house in a flame, the Cockatrice killeth mē with his sight, the sting of loue & beautie woundeth deadly, the flame of fanſie sets al the thoughts on fire, and the eyes of a Louer wounded with beauty, are counted incurable.

He that is an enemy to beauty, is a foe to nature.

Beauty without honesty, is like poyson preserved in a boxe of gold.

Beautifull women be dangerous marks for young mens eyes to shoote at.

Choose not thy wife by her beauty, but by her honesty, for her good deedes will remaine when age hath taken her beauty from her.

*Parua facit misturam cum sapientia forma.*

*Neglecta decoris cura plus placet, & hoc ipsum quod non ornatus ornatus est. Amb.*

Of Dissimulation.

**Defi.** *Dissimulation is an euill humour of the minde, and contrary to honesty, it is a countenance ever disagreeing from the hearts imagination, and a notorious lye in whatsoeuer it suggesteth.*

**T**He holiest men in shew, proue often the hollowest men in heart. *Plotin.*

The typp of the tongue soundeth not alwayes the depth of the heart.

Where there is the greatest flourish of vertue, there oft-times appeareth the greatest blemish of vanity.

A counterfeite disease, is sometimes taken away with a false sirop.

It is better to haue an open foe then a dissem-



dissembling friend. *Pythag.*

Subtile Sophistry peruerteth true Philosophy.

He which dwelleth next to a Cripple, will soone learne to halt, and he that is conuersant with an hypocrite, will soone endeavour to dissemble.

Dissembled holines is double iniquity. The more talk is seasond with fine phrases, the lesse it sauoreth of true meaning.

He that dissembleth, sinneth not of ignorance, but deceiueth by a colour, which he himselfe knoweth to be false. *Orig.*

Dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him. *Plato.*

It is farre better to speake the truth in few wordes, then to keepe silence with deepe dissimulation.

Dissembling curtesies are like *Circes* riches, which can turn vain-glorious fools into *Asses*, gluttonous fooles into swine, pleasant fooles into *Apes*, and proude fooles into *Peacockes*.

Deceit deserues deceit, and the end of trechery, is to haue no trust.

Craft hath neede of cloaking, where truth

truth is euer naked.

He that hath oft bin deceiued with the lies of a dissembler, wil scāt giue him credit when he bringeth a true tale. *Plat.*

The flattering of an enemy, is like the melody of the Syrens, who sing not to stir vp mirth, but to allure vnto mishap.

The mind of a crafty dissembler, is hardened more by practise, then the hands of an artificer by great labour.

*Impia sub dulci melle venena latent.*

*Haredus fletus sub persona risus est.*

### Of Folly.

**Defi.** Folly, or intemperancy in our actions, is an ouer-flowing in voluptuousnes, forcing and compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay or keepe back, him that is through long custome infected with vice, from betaking himselfe of set purpose, to the execution of all his desires and lusts, as he that placeth his soule and soueraigne good therein: seeking for no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.

**L** Ate wit, and vnfruitful wisdome, are the next neighbours to folly.

There

There can be no greater vanity in the world then to esteeme the world, which esteemeth no man, and to make little account of God, who so greatly regardeth all men. *August.*

There can be no greater folly in man, then by much trauaile to increase his goods, and with vaine pleasures to lose his soule. *Gregory.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainely carried away with all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the foole are brothers children. *Mar. Aur.*

To be wanton without wit is apishnes, and to be witty without wantonnes, precisenes.

Fire is to bee quenched in the sparke, weedes are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembred then redressed.

He that makes a question where there is

is no doubt, must make an answer where there is no reason.

Few vices are sufficient to darken many victories. *Plut.*

Hee that lendeth to all that will borrow, sheweth great good will, but little wisdom.

Marriage leapeth into the saddle, and repentance vpon the crouper. *Gueua.*

Vanity is the maske wherein youth marcheth, and Folly the Page that waits attendant vpon their actions.

*Pigmalion* carued a picture with his hand, and doted vpon it with his heart.

He that makes curiosity in loue, will so long straine curtesie, that either he will be counted a selemne suter, or a witlelle wooer.

Too much curiosity fauoreth of selfe-loue, and such as are too familiar run into contempt

Folly refuseth gold, and frenzy preferment, wisdom seeketh after dignity, and counsell looketh for gaine.

To make that thing proper to one, which before was comon to all, is a true note of folly, & the beginning of discord.

The

The riotous that sickneth vpon surfet,  
and the foole that feeleth aduersity, can  
very hardly be cured. *Solon.*

The foole wanteth all things, & yet if  
he had thē, he could not vse one of them.

Some be fooles by nature, and some be  
crafty fooles to get themselves a liuing,  
for when they cānot thrive by their wis-  
dome, then they seeke to liue by folly.

Among the foolish, hee is most foole  
that knoweth little, and yet would seeme  
to know much. *Aug.*

To be ouercome with affections, is an  
euidēt token of folly.

It is great folly for a man to muse  
much on such things as passe his vnder-  
standing.

Folly is the pouerty of the mind.

A well fauored & faire person that is a  
foole, is like a faire house, and an euill  
host harboured therein. *Diogenes.*

It is meere folly to hate sin in another,  
and seeking to correct it, thou fall into a  
greater sinne thy selfe.

A foole that from base pouerty is rai-  
sed vp to riches, and worldly prosperity,  
is of all men most forgetful and vnfriend-  
ly

ly to his friends.

A thing done, a foole knoweth, but a wise man fore-seeth things before they come to passe.

The more riches that a foole hath, the foolisher he is.

The heart of a foole is in his mouth, but the mouth of a wise man is in his hart. Si.

Instructions giuen to fooles, increase folly.

*Inter cetera mala hoc quoq, habet stultitia, Semper incipit viuere. Senec.*

*Sicut nec auris escas, nec guttur verba cognoscit: ita nec stultus sapientiam sapientis intelliget.*

### Of Flattery.

**Defi.** Flattery is a pestilent & noysome vice, it is hardly to be discerned from friendship, because in euery motion and affect of the minde, they are mutually mingled together, but in their actions they are meere contraries; for flattery dissenteth from what euer it seemes to intend.

**H**E is vnwise, that rather respecteth the fawning words of a flatterer, then the intire loue of a faithfull friend.

*Aurel.*

Flatterer ✓

Flatterers resemble Swallowes, which in the Sommer-time creepe vnder euery house, and in the Winter leaue nothing behind them but durt.

Flatterers blaze that with praises, which they haue cause to blaspheme with curses.

To flatter a wiseman, shewes want of wisdome in the flatterer.

As no vermin will breede where they find no warmth, no Vultures sleep where they find no pray, no flies swarme where they see no flesh, no pilgrim creep where there is no Crosse, so there is no Parasite will lurke where he findes no gaine.

He that seeketh by a plausible shadow of flattery, to seduce a mind from Chastitie to adultery, sinneth against the law of nature, in defrauding a man of his due, his honour, and his reputation. *Laſtan.*

Little things catch light minds, & fanſie is a worme that feedeth first vpō Fennell.

White ſiluer draweth black lines, and sweete words breed sharpe torments.

• It is better to fall amongst a sort of Ravens, then amongst flattering companions, for the Ravens neuer eate a man till he

*Wits Common-wealth.*

he be dead, but flatterers will not spare to deuoure him while he is a liue. *Plut.*

Flattery is like a golden pil, which outwardly giueth pleasure, but inwardly is full of bitterness.

Flatterers are like Trencher-flies, which waite more for lucre then for loue.

Endeuour diligently to know thy selfe, so shall no flatterer deceiue thee. *Bias.*

The flatterer diligently applieth himselfe to the time, and frameth his speech, to please his Maisters humor. *Arist.*

Like as a Camelion hath all colours saue white, so hath a flatterer all points saue honestie.

The wood maintaining fire, is consumed by it, & riches which nourish flatterers, by them come to nothing. *Stobæus.*

He that truely knowes himselfe, cannot be deceived by flattery.

Flattery is like friendship in shew, but not in fruite. *Socra.*

To chide or flatter thy wife publique-ly, is the next way to make her doe ill priuately.

*Adulatio apertis & propitijs auribus recipitur, in præcordia ima descendit: venis ad me*



*pro amico blandus inimicus. Senec.*

*Sicut sumenda sunt amara sacubria, ita semper vitanda est amara dulcedo. Cic.*

### Of Suspition.

**Defi.** *Suspition is a certaine doubtfull feare of the mind, detayning the hart timorously with sundry affections, and uncertaine proceedings.*

**I**T is hard to blinde suspition with a false colour, especially, when conceit standeth at the doore of an enemy. *Aure.*

Suspitious heads want no sophistry to supply their mistrust.

Let not thy hart suspect, what neither thine eye sees by prooffe, nor thine eares heare by report.

The man that is feared of many hath cause likewise to suspect many. *Socrates.*

Mistrust no man without cause, neither be thou credulous without prooffe.

Suspition is a vertue, where a man holds his enemy in his bosome.

It is hard to harbour beleefe in the bosome of mistrust.

- Where the partie is knowne for a professed foe, there suspicious hate ensueth of course.

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It is hard to procure credite, where truth is suspected.

Suspition is the poyson of true friendship. *August.*

It is better to suspect too soone, then mislike too late.

Small acquaintance breedes mistrust, and mistrust hinders loue.

Suspition may enter a false action, but prooffe shall neuer bring in his plea.

Where Vertue keepeth the Fort, Report and Suspition may assaile, but neuer sacke.

Suspition engendreth curiosity, back-biting, vnquietnes, factions, ieaiousies, and many other mischiefes.

Open suspecting of others, commeth of secret condemning our selues. S.P.S.

Where hatefull suspition breedeth enmitie, there it is hard with painted shadows to procure amity.

He that feareth nothing, suspecteth nothing.

Fooles suspect wise men, and wise-men know fooles.

When we suspect our selues to be most miserable, then is the grace of God most fauourable.

fauourable. *Bernard.*

Beauty is the true glasse of diuine vertue, and suspition the mirror in which we see our owne noted dangers.

Suspect the meaning, and regarde not speeches. *Socra.*

Banish from thy hart vnworthy suspect, for it polluteth the excellency of the soule.

To suspect where there is cause, is sufferable, but to suspect without cause, is intollerable.

He that liues without offence, neuer neede to suspect reproofe.

Causelesse suspition, is the next way to make him doe euill, which alwayes before did carry a constant meaning. *Bias.*

*Octanius Augustus, domum suam non solum crimine, sed suspitione criminis vacare voluit.*

*Sicut difficile aliquem suspicatur malum qui bonus est: sic difficile aliquem suspicatur bonum, qui ipse malus est. Cic.*

# Of Thoughts.

*Defi. Thought, generally is all the imaginati-  
ons of our braine, which being a proposed ob-  
iect of the hart, maketh it continually re-  
uolue and worke vpon those conceits.*

F

Thoughts

**T**Houghts of loue, the further they wade, the deeper they be, & desires ended with perill, fauor of greatest delight.

Carry thy thoughts seald vp in silence.

Thoughts are blossoms of the mind, & words the fruits of desires. *Hermes.*

There is nothing that more shortneth the life of man, then vaine hope and idle thoughts.

To muse and meditate is the life of a learned man. *Cic.*

Cogitations and thoughts are the mo- uings and trauailes of the soule. *Arist.*

There are no colours so contrary as white & black, no elements so disagreeing as fire & water, nor any thing so opposite as mens thoughts & their words.

Thinke from whence thou comdest, blush where thou art, and tremble to remember whither thou shalt goe. *Ber.*

The mind is the touch-stone of content.

Thoughts are not seene, but the face is the herald of the mind.

Who thinks before he do, thriueth before he thinkes.

Thoughts and conceits, are the appar- rell of the minde. *S.P.S.*

He employeth his thoughts well, that useth them rather to testifie his vertue, then to nourish his displeasure.

Let a Prince be garded with souldiers, attended by counsellors, and shut vp in Forts, yet if his thoughts disturbe him, he is miserable. *Plut.*

Mens thoughts are like Courtiers cloakes, often shifted, and neuer more impatient then when they are shifted.

The bow that standeth bent, doth neuer cast straight, and the mind that is delighted with earthly pleasures, seldome thinketh on heavenly happines.

It is an ancient custome in the malice of man, to hold nothing for wel done, but that which he thinketh well of, although it be euill; and to esteeme nothing for euill, but that which we hate, although it be right good.

When death is at the doore, remedie is too late, and when misfortune is hapned, thought of preuention is bootlesse.

*Cogitationes vagas & inutiles, & volut somno similes ne recipias; quibus si animum tuum oblectaueris, quum omnia disposueris tristis remanebis. Cicero.*

*Cogitationes sunt improvidi animi respectus,  
& ad enagationem prone.*

**Of Wit.**

**Defi.** *Wit is the first and principall part of the soule, wherein the mind, the understanding, and the memory are contained, which are most necessary for the direction of all good and vertuous actions.*

**S**harpenes of wit, is a sparke that soonest inflameth desire. *Chilo.*

One mans will, is another mans wit.

The ornaments of wit, are much more faire then the badges of nobility.

A bond-man to ire, hath no power to rule other men by his owne wit.

Strength wanting wit and policy to rule, ouerthrowes it selfe. *Horace.*

That which mans strength cannot bring to passe, wit & policy wil soone dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it wil quickly grinde all the steele out, and scarce leaue a backe where it found an edge.

There be three things which argue a good wit. inuention, conceiuing, and answering.

Wit doth not commonly bend, where  
will

will hath most force.

A good wit ilmployed, is dangerous in a common-wealth. *Demost.*

He that in these dayes seeketh to get wealth by wit, without friends, is like vn-to him that thinketh to buy meate in the market without money.

As the Sea-crab swimmeth alwayes against the streame, so doth wit alwayes against wisdom. *Pythag.*

As a Bee is oftentimes hurt with his own hony, so is wit not seldome plagued with his owne conceit.

Wit without learning, is like a tree without fruit. *Arist.*

Wit, though it hath beene eaten with the canker of conceit, and fettered with the rust of vaine loue, yet being purified in the still of wisdom, and tried in the fire of zeale, will shine bright, and smell sweet in the nostrils of all yong nouices.

Wisdom cannot be profitable to a foole, nor wit to him that vseth it not.

The wit of man is apt to all goodnes, if it be applied thereunto. *Diogenes.*

Mans wit is made dull through grosse and immoderate feeding.

*Wits Common-wealth.*

Many by wit get wealth, but none by wealth purchase wit, yet both wit and wealth agree in the best sympathie.

He seemeth to be most ignorant, that trusteth most to his owne wit. *Plato.*

By how much the more the interior senses are more precious, and the gifts of the minde more excellent, then the exterior organs and instruments of the body; by so much the more is wit to be preferred before the outward proportion of lineaments.

He best perceiueth his owne wit, that though his knowledg be great, yet thinketh himselfe to vnderstand little. *Plato.*

As empty vessels make the loudest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to be allowed, for when they haue a litle rested they often times proue more sharpe and quicke. *Seneca.*

Words wittily spoken, do awake and reuiue the iudgement, but great and manifest examples perswade the hart.

Wit in women is like oyle in the flame, which either kindleth too great  
vertue,



vertue, or too extreame vanitie.

Wit gotten by industry, though it be very hard in conceiuing, yet it is not hastic in forgetting.

*Quid non ingenio voluit naturalicere?*

*—Nihil non mortale tenemus.*

*Pectoris exceptis ingenisque bonis. Ouid.*

Of Wisedome.

**Defi.** *Wisdom is a generall vertue, the princeesse and guid of all other vertues, and that wherein the knowledge of our soueraigne good and the end of our life consisteth; as also the choyce of those wayes by which we may come vnto it.*

**W**isedome shineth in the midst of anger.

It is wisdom to thinke vpon any thing before we execute it. *Plotinus.*

By others faults, wisemen correct their owne offences.

He is wise, that is wise to himselfe. *Eur.*

As it is great wisdom for a man to be secretary to himselfe, so it is meere foolishnesse to reueale the inward thoughts of his heart to a stranger.

It is wisdom to looke ere we leape, & follie to doubt where no cause is.

It is more wisdom to lament the life of the wicked, then the death of the iust.

All is but lip-wisdom that wanteth experience. *S.P.S.*

In many iniuries, there is more securitie and wisdom to dissemble a wrong, then to reuenge it. *Alex. Sene.*

There can be no greater triumph, or token of wisdom, then to conquer affections.

To the wise, it is as great pleasure to heare counsaile mixed with mirth, as to the foolish to haue sport mingled with rudenes.

Wisdom is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

Wisdom provideth things necessary, not superfluous. *Solom.*

He that enioyeth wealth without wisdom, possesseth care for himselfe, enuie for his neighbors, spurs for his enemies, a pray for thieues, trauail for his person, anguish for his spirit, a scruple for his conscience, perill for his loue, woe for his children, and a curse for his heirs; because although he knowes how to gather, yet he wanteth.

wāteth skil to dispose what he hath gottē.

He that is too wise, is a very foule.

True wisdomē teacheth vs as well to doe well, as to speake well.

Sapiēce is the foundation and roote of all noble and laudable things; by her we may attaine a happy end, and learne to keepe our selues from everlasting paine.

It is a point of great wisdomē, to know to what purpose the time best serueth.

Wisdomē is a tree that springeth from the heart, and beareth fruit in the tongue.

A wise man is neuer lesse alone, then when he is alone. *Amb.*

The first point of wisdom, is to discerne that which is false, the second, to knowe that which is true. *Lactan.*

Wisdomē is the food of the soule.

A wise mans cōuntry is the whole world.

Wisdomē garnisheth riches, and shadoweth pouerty. *Socra.*

Liberality knoweth not the circumstances how to giue, if wisdomē bend not the course by a right compasse.

A valiant mind, forward in wit, and not guided by wisdomē, runneth into many inconsiderations.

Wisdomē

*Wits Common-wealth.*

Wisedome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wisedome.

Of all the gifts of God, wisedome is most pure, she giueth goodnesse to good people, shee pardoneth the wicked, shee maketh the poore rich, and the rich honourable. And such as vnfainedly embrace her, she maketh like vnto God. *He.*

Iustice without wisedome, is resolued into cruelty, temperance into furie, and fortitude into tyrannie. *Cicero.*

Wisedome reformeth abuses past, ordereth things present, and fore-seeth things to come.

We can in no sort behaue our selues more prudently, then by considering how we may deale prudently.

A man of perfect wisedome is immortal, and one of an inseeing vnderstanding shall abound in wealth, so that a wise Commaunder shall liue euer to purchase, and purchase euer to liue.

It is not possible for that man to obtaine wisedome and knowledge, which is in bondage to a woman. *Mar. Aurel.*

Wisedome was begot by nature, nourished

shed by experience, & brought forth by learning; who like a Midwife, putteth nothing in the mind, but deliuereth & in-franchiseth the ouer-burdened memory.

Power and magnanimity in a young Souldiour, is combated by old age, and taken prisoner by wisdome.

The onely Mother of extreame mis-cheefe, and first originall of warres, was worldly wisdome.

Wisdome is like a thing fallen into the water, which no man can find, except he search at the bottome.

*Ocularū est in nobis sensus acerrimus, quibus sapientiam non cernimus quam illa arden-tos amores excitaret sui, si videretur. Cic.*

*Primus ad sapientiam gradus est, seipsum noscere: quod ut omnium difficilimum est, ita longè utitissimum.*

### Of Sermon.

**Defi.** Sermon is speech or talke, commonly used of diuine matters and holy Scriptures, conferring either with God, or of God.

**S**ermons are testimonies of obedience, and obedience to the word of God is the mother of all vertues.

Sermons consist of three heads, re-prehension,

prehension, admonition, and comfort.

Sermons are the vtterance of Angels from the mouths of good men.

A good mans Sermons are lances to a bad mans conscience, and balme to a penitent sinner.

Honesty is the true beauty of the soule, and sermons the excellency of a good tongue.

Foure things issue from sermons, prudence, temperance, fortitude, and iustice.

Orationes did euer preuaile amongst the ignorant, so should sermons amongst Christians.

Sermons guilt with wordes and not matter, are like Images, that painted seeme faire, but being looked into, are found earth.

Sermons adorne men with wisdome, and giues them knowledg of things past, and things to come.

Sermons raine downe knowledge and vnderstanding, & bring to heauen those which follow them.

All the life of man, which expresseth a worthy end, consisting in contemplation, and action, hearing of Sermons,  
and

and imitating them.

The vertue of wisedome, proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and euill commeth by hearing the word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good; but sermons are beams proceeding from that true sunne, which doth not onely illuminate the vnderstanding, but also killeth the fire of zeale in mens harts. *Ambr.*

The vertue of Sermons, among other vertues, is like the vertue of sight among the five senses.

Sermons haue three eyes, Memory, Vnderstanding, and Prudence.

Preachers in their Sermons, resemble Herralds, declaring the message of their Maister.

*Quanto magis quisque in sacris eloquijs assiduus fuerit, tanto ex eis uberiores intelligentiam capit.* Bernard.

*Omnia sunt hominum subito fluitantia motus,  
Tempus in aeternum vox viret una Dei.*

Of

Of Memory.

**Defi.** *Memory is that which preserveth understanding, and keepeth fast those things heard and learned; it is the mother of the Muses, the treasury of knowledge, the hearing of deafe things, and the sight of the blind.*

**T**He memory of man is like a Net, which holdeth great things, and letteth the small come thorow. *Solon.*

Before thou sleepe, apparell remembrance with what thou hast said & done waking.

No man ought to make his memory rich by searching out the secrets of God. *Bernard.*

There is a diuine memory giuen of God, in which Casket the Jewels of wisdom, and science are lockt. *Aug.*

Memory is the mother of the Muses.

It is a folly to remember that, by the which we forget our selues.

*Themistocles* was of so great memory, that he desired to be taught the Arte of forgetfulness.

We are fashioned by wit, knowledge, and memory, but study counites & weds them together.

Boast



Boast not of the remembrance of ill,  
but rather be sory for bearing that loade  
in thy memory.

Memory is an enemy to rest, and the  
chronicle of our misfortunes. *Aurel.*

Remembrance of good things is the  
key which vnlocks a happy memory.

Memory is the soules treasury, and  
thēce she hath her garmēts of adornatiō.

Neuer trouble thy head with remem-  
brance of idle words, but apply thy wit to  
vnderstand deepe meanings.

Writing is the tongue of the hand, and  
the herald of memory.

Whatsoever thou bequeathest to me-  
mory, suffer it to sleep with her, after im-  
ploy it, and it will haue better ability.

Surfets & cold cōfound memory. *Galen.*

The best remembrance is to thinke wel,  
say well, and do well, all other are super-  
fluous.

Memory doth temper prosperity, mi-  
tigate aduersity, keepes youth vnder, and  
delights age. *Lactan.*

The remembrance of our old iniqui-  
ties ought to worke new repentance.

It is great wisedome to forget other  
mens

mens faults by remembring our owne offences. *Socra.*

The first Lesson that *Socrates* taught his Schollers, was *Reminisce.*

*Memoria non est futurorum, nec praesentium, sed praeitorum; unde sensus est praesentium; opinio seu fides futurorum, & memoria praeitorum. Arist.*

*Memoria est signatarum rerum in mente vestigium. Cic.*

### Of Learning.

*Defi. Learning is the knowledge and understanding of the Arts and Sciences. she is also the mother of vertue and perfection.*

**I**F a Gouvernour or Captaine be void of wisdome and learning, civil policy cannot be maintained, martial discipline wanteth her greatest stay, and courage proueth rashnes.

Learning in a souldier, is an armour of neuer tainted prooffe, and a wounding dart vnresistable. *Vegetius.*

Learning was the first founder of weales publike, and the first crowne of conquest.

Learning addeth to conquest perpetuity, when Fortunes sunne setteth at the first shining.

He

He that laboureth to instruct the mind with good and laudable qualities, & vertuous and honest discipline, shall purchase praise with men, and fauour with God.

*Augu.*

Learning is the display of honour, and humilitie is sister vnto true nobility: the latter being as needfull in a housholder, as the other in a man of Armes is profitable.

It neither fauoureth of learning, nor can be approoued of wisedome, to giue over-much credite to things which stand without reason.

The conquest of *Timotheus* won by oratory and sweete words, was good; so were the out-cries of *Demetrius* effected with sword, but in an absolute Commaunder, let both the one and the other be resident.

In al thy cōquest haue soueraigne regard to learning, for therein was *Alexander* renowned, who in the cōquest of *Thebes* sold all the free men, (Priests only excepted) & in the greatnesse of the massacre, not only gaue charge for the saving of *Pindarus* the Poet, but also himselfe saw, both him, his house and family vndamnified.

Learning is the temperance of youth,

G

the

*Wits Common-wealth.*

the comfort of old age, standing for wealth vpon pouerty, and seruing for an ornament to riches. *Cicero.*

The most learning and knowledge that we haue, is the least part of that we be ignorant of. *Plato.*

Those men are in a wrong opinion, that suppose learning to bee nothing auaileable to the gouernment of a Common-wealth.

Sleep & labour are enemies to learning.

It is lesse paine to learne in youth, then to be ignorant in age. *Solon.*

Mans vnderstanding seeth, heareth, and liueth; all the rest is blind and deafe, wanting reason. *Plato.*

He is much to be commended, that to his good bringing vp, addeth vertue, wisdom, and learning.

False doctrine, is the leaprofie of the minde.

Be sober and chaste among young folk, that they may learne of thee, and among old folkes that thou maist learne of them.

Nature without learning is blind. *Plut.*

A man cannot be better accompanied then among wise men, nor better spende  
his

his time, then in reading of bookes.

If thou desire to be good, endeavour thy selfe to learne to know, and to follow the truth, for he that is ignorant therein, and will not learne, can neuer be good. *Cicero.*

Learning maketh young men sober, & comforteth olde men, it is wealth to the poore, and treasure to the rich. *Aristip.*

It is no shame for a man to learne that he knoweth not, of what age soeuer he be. *Isocra.*

Of all things, the least quantity is to be borne, saue of learning and knowledge, of which the more that a man hath, the better he may beare it.

Learn by other mens vices, how filthy thine owne are.

An opinion without learning cannot be good. *Seneca.*

*Doctrina radices amara fructus dulces.* Bion.  
*Vita hominis sine literis mors est, & viui hominis sepultura.* Cicero.

### Of Knowledge.

Defi. Knowledge is that vnderstanding which we haue both of our Creator, & of his works, and will, and of our owne selues; it is the store-house of all wisdom, and the begin-

ning of our salvation.

**K**nowledge is of such equality, that the more a man knoweth, the more increaseth his desire to know.

The knowledge of all things is profitable, but to the abuse of any thing is vncomely.

To know, and not to be able to performe, is a double mishap. *Solon.*

Experience with instruction, is the best way to perfection.

It is more to know how to vse the victory, then to ouercome.

He that wanteth knowledge, science, & nurture, is but the shape of a man, tho neuer so well beautified with the gifts of nature.

*Alexander* the great made so great account of knowledge and learning, that he was wont to say, he was more bound to *Aristotle* for giuing him learning, then to his father *Philip* for his life; sith the one was momentary, & the other neuer to be blotted out with obliuion.

Learning & knowledge is of good men diligently sought for, & carefully kept in their bosomes, to the end that therby they  
may

may know sin, and eschew the same, and know vertue, & attaine vnto it, for if it be not applied therunto of them that haue it, she leaueth in them her whole duety vndone. *Plato.*

Perfect hearing is a great helpe in a man to obtaine knowledge. *Isocrates.*

In war yron is better then gold, and in mans life, knowledg is to be preferred before riches. *Socrates.*

The Egyptians accounted it a most intolerable calamity to endure but for three daies, the darkenes which God sent vnto them by *Moses*; how much more ought we to be afraid, when we remaine all our life in the night of ignorance?

Doubtfulnes & vntruth are the daughters of ignorance.

Above all things we should haue a care to keepe the body from diseases, the soule from ignorance, and the city from sedition. *Pythag.*

The best knowledge, is for a man to knowe himselfe. *Socra.*

He that well knoweth himselfe, esteemeth but little of himselfe; he considereth from whence hee came, and where-unto

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he must, he regardeth not the vaine pleasures of this brittle life, but extolleth the law of God, and seeketh to liue in his feare. But he that knoweth not himselfe, is ignorant of God, wilfull in wickednes, vnprofitable in his life, and vtterly gracelesse at his death. *Macrob.*

The vnderstanding and knowledge of vainemen is but beast-like, to those that are possessed with the heavenly spirit, which is secret and hid; and where as they speake and vtter their knowledge, all other ought to be silent.

Knowledge seemeth to be a thing indifferent both to good and euill.

*Socrates* thanked God onely for these three things, first in that he had made him a man, and not a woman; secondly, that he was borne a Grecian, and not a Barbarian; thirdlie, that he was a Philosopher, & not vnlearned; esteeming the gifts of Nature and Fortune of no value, vnlesse they be beautified with the gifts of the minde.

Experience is the Mistris of age.

Cunning continueth when all others worldly wealth is wasted.

He that knoweth not that which hee  
ought



ought to know, is a brute beast among men, he that knoweth no more then he hath neede of, is a mā among brute beasts, and he that knoweth all that may bee knowne, is a God among men. *Pythag.*

Hee is sufficiently well learned, that knoweth how to doe well, and he hath power enough, that can refraine from doing euill. *Cicero.*

To lacke knowledge, is a very euill thing, to thinke scorne to learne, is worse, but to withstand and repugne the truth, against men of knowledge teaching the truth, is worst, and farthest from all grace.

No Science is perfect, that is not grounded on infallible principles.

*Solon*, who taught by much experience and reading, wrought many things for the profit of the weale publique.

A man that is rich in knowledge, is rich in al things, for without it ther is nothing, and with it, what can be wanting? *Solon.*

Endeuour thy selfe to doe so well, that others may rather enuy at thy knowledge than laugh at thy ignorance. *Socra.*

*Licet omnes scientia nobiles sunt tantum*

*diuina est nobilior; quia eius subiectum est nobilius. Arist.*

*Of Eloquence.*

*Defi. Eloquence, or oratory, is an Art which teacheth the laudable manner of well speaking; it is the ornament of the braine, and the guilt sometimes to an euill reputed matter.*

**T**He speech of man is a diuine worke, and full of admiration, therefore we ought at no time to pollute our tongues with vile and filthy talke.

Breuity is a great praise of eloquence.  
*Cecero.*

Speech is the nourishment of the soule, which onely becomes odious and corrupt, by the wickednes of men. *Isocrat.*

It is a speciall vertue to speake little and well.

Silence is a sweete eloquence, for fooles in their dumbnes are accounted wise.

Many through eloquence make a good matter seeme bad, and a bad matter seeme good.

Eloquence hath a double fountaine, the one internall, proceeding from the mind, called the diuine guid, the other externall,  
vtttered

vttered in speech, called the messenger of conceites and thoughts. *Cicero.*

Internall oratory aimes at friendship towards a mans selfe, respecting only the marke of vertue, through the instructions of philosophy.

Externall eloquence aimes at friendship towards others, causing vs to speake and teach, whatsoeuer is fruitfull and profitable for euery one.

Internall speech maketh a man alwaies agree with himselfe, it causeth him neuer to complaine, neuer to repent; it maketh him full of peace, full of loue and contentation in his owne vertue; it healeth him of euery rebellious passion which is disobedient to reason, & of al cōtentions between wit and will; Externall carrieth with it all the force and efficacie to perswade.

Eloquence is made by aire, beaten and framed with articulate and distinct sound, yet the reason thereof is hard to be comprehended by humane sense. *Quin.*

Words are the shadowes of workes, and eloquence the ornament to both.

When the lips of perfect eloquence are opened, we behold as it were in a Temple,

ple, the goodly similitudes, and images of the soule.

It is not so necessary that the Orator and the Law should agree in one, & the same thing, as it is requisite, the life of a Philosopher should bee conformable with his doctrine and speech. *Plato.*

Eloquence is a pofessiō of serious, graue, and waighty matters, and not a play vnconstantly vttered to obtaine honor only.

All oratory ought to haue reason for a foundation, and the loue of our neighbor for a marke to ayme at.

The tongue is a slippery instrument, and bringeth great danger to those that eyther neglect or defile it.

If eloquence be directed with a religious vnderstanding, it will sing vs a song tuned with al the concords of true harmony of vertue.

Eloquence ought to be like gold, which is then of greatest prize and value, when it hath least drosse in it.

A dry and thirsty care must be watered with eloquence, which is good to drinke, and that eloquence grounded vpon reason onely, is able to content and satisfie the

the hearing.

The goodliest assembly in the world, is where the Graces and Muses meete together.

Vnprofitable eloquence is like Cypres trees, which are great and tall, but beare no fruit.

Babbling Orators are the thieues of time, and compared to empty vessels, which giue a greater sound, then they which are full.

The tongue by eloquence serueth both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two onely times for a man to shew eloquence, the one when the matter is necessary, the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, & to be eloquent in sententious words, of another phrase then that of vulgar sort, or els to be silent, wanting the vertue of eloquence. *GRINA.*

Men ought to be more considerate in writing then in speaking, because a rash and indiscreet worde may bee corrected presently, but that which is writen, can no more

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more be denied or amended, but with infamy.

Oratory is the spur to armes, for the eloquent oration of *Isocrates* was the first trumpet that gaue *Philip* an alarum to the Asian wars, which *Alexander* his son, without intermission ended.

*Ut hominis decus est ingenium, sic ingenij bonum est eloquentia. Cicero.*

*Orationis facultas precipuum natura humana bonum est.*

*Of Poetry.*

**Defi.** *A Poet was called Vates, which is as much as Diuiner, Fore-seer, or Prophet: and of this word Carmina, which was taken for Poesie, came this word Charmes, because it is as a deuine inchantmēt to the senses, drawing them by the sweetnes of delightful numbers to a wondrous admiration. The Greekes deriue a Poet, from this word Poiein, which signifieth to make, and we following it, call a Poet a maker, which name, how great it is, the simplest can iudge; and Poetry Aristotle calleth an art of imitation, or to speake metaphoricallly, a speaking picture.*

**V**lty Poems are fit for wise heads, and examples of honor, for such

as

as triumph in vertue.

Thinke thy selfe to be a good Orator and Poet, when thou canst perswade thy selfe to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing and reading of Comedies, because thereby he may perceiue and heare many things done in his Realme, which otherwise he should not know. *lew.*

Poetry quickneth the wit, sweetneth the discourse, and tickleth the eare.

Poetry applied to the praises of God, knitteth the soule vnto him, foundeth the senses, moderateth griefes, & temperateth hatred. *Guen.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetry diuiding a man from himselfe, maketh him worthily his owne admirer.

As the seale leaueth the impression of his forme in waxe, so the learned Poet engraueth his passions so perfectly in mens hearts, that the hearer almost is transformed into the Author.

A corrupt subiect defraudeth Poetry of her due praise.

A true Poet in his lines forgeth prophane

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phane pleasure, but approued doctrine.

Loue heateth the braine, and anger maketh a Poet. *Iuuenal.*

Poetry is another nature, making things seeme better then they are by nature.

Impious Poets make *Clio* a *Thais*, *Helicon* a brothel-house, and themselues contemptible.

Painting is a dumbe poesie, and poesie a speaking painting.

It was written of *Socrates*, that he was il brought vp to Poetry, because hee loued the truth.

He which first inuented the Iambique versifying, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of poetry. S.P.S.

Poets are borne, but Orators are made.

*O sacer & magnus vatum labor, omnia fato  
Eripis, & domas populis mortalibus aenum.*

*Carmina quam tribuent, fama perennis erit.*

Of Admiration.

Defi. Admiration is a passion of the soule, which by a suddaine apprehension exalteth the powers, and makes them as in a trance, sleepe in iudgement of the present obiekt, thinking all things to be wonderfull that it beh. Aldeth.

They



**T**hey are infortunate princes, that neither will bee taught to admire themselves, nor wonder at their faults. *Petr.*

In vaine is he fortified with terror, that is not garded with loue and admiration.

They should list to doe least, that may doe what they will, either in art or admiration.

He that will lose a friend to be rid of a foe, may be admired for his policy, but not for his charity.

Princes, for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little riuier, then for all sights to infer an admiration.

Realmes get nothing by change, but perils and admiration.

Depth of words, height of courage, and largenes of magnificence, get admiratiō.

Those which wish for Princes. endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices. *Bias.*

Wise men both prefer & admire the vniustest peace, before the iustest war.

It is a signe of a malicious minde, not  
to

to admire the man which is worthy of admiration. *Mar. Anr.*

He that from a man of strength and admiration takes away his right, augmenteth his strength, & giues him more right.

Ouer-shadowing prouidence, bindes the sharpest, and most admiredst counsels of the wise, that they cannot discerne their nakednesse. *Hermes.*

Admire with loue, and loue with ioy in the midst of woe. *S. P. S.*

Ill perswading want, wronged patience, loosenes and force, are the breeders of ciuill warres and admiration.

Men wholly vsed to warre, wonder at the name of peace.

They which are brought vp in admiration and blood, thinke it best fishing in troubled waters.

The weather-like vulgar are apt to admire euery thing, and ready to turne as often as the tide. *Socra.*

It were a wonder beyond wonder, if iniustice should keepe what impiety hath gotten.

An easie yeelding zeales quickly overcome with admiring of grauities eloquence.

It

It is no wonder that the armed power doth either find right, or make right, for what may he not, that may what he wil?

Our knowledge must be terror, and our skill fearefulness, to admire the worke of him which made all things.

*Admiratio peperit philosophiam.*

*Admiratio quæ magna est non parit verba, sed silentium.*

Of Schoole.

Defi. *A Schoole is a nursery of learning, or the store-house from whence the mind fetcheth instructions and riches, adorning the soule with mentall vertues and diuine knowledge.*

**T**Yrannie is vile in a Schoolemaster, for youth should rather be trained with courtesie then compulsion.

Because youth by nature is wild, therefore should Schoolemasters breake them by gentlenes.

That child is grosse witted, which being throughly schoole-taught, continues still barbarous.

Women prooue the best Schoolemasters, when they place their best delights in instructions.

Women ought to haue as great interest

H

in

in Schooles as men; though not so soone as men, because their wits being more perfit, they would make mens reputations lesse perfit.

Two things are to be regarded in Schools and Schoolemasters, first, wherein children must be taught, the next, how they should be taught.

A schoole should containe foure principall rudiments, that is, Grammar, Exercise, Musicke, and Paynting.

Grammar is the doore to Science, whereby we learne to speake well, and exactly.

Education is a second nature, and the principles learnt in schooles, is the best education.

The nature of man is like a paire of Ballance, guided by schoole rules and custome.

If the royallest borne creature haue not his nature refined with schoole rudiments, it is grosse and barbarous.

A Physitions study is the schoole of philosophy. *Musonius.*

Nature not manured with knowledge, bringeth forth nothing but thistles and brambles.

Nature

Nature in some sort, is a schoole of de-  
cencie, & teacheth rules of honest civility.

The best wisdom is to know a mans  
selfe, and learning, & Schooles first bring  
that knowledge.

Mans nature being the instinct and  
inclination of the spirit, is bettered by  
Schoole rudiments.

The want of Schoole doctrine, is the  
first corruption of nature.

Lions are tamer then men, if doctrine  
did not bridle them.

Schooles tame nature, and tamed na-  
ture is perfit vertue.

Every good beginning commeth by na-  
ture, but the progresse by schole educatiō.

Courage and greatnes, is as much aspi-  
red to in Schooles, as from nature.

*Educatio est prima, secunda, tertia pars vite,  
sine qua omnis doctrina est veluti armata inu-  
stia.*

—Nunc adhibe puro

*Pectore verba puer, nunc te minoribus offer:  
Quo semel est imbuta recens servabit odorem  
Testa diu.* Horace.

Of Ignorance.

Defi. Ignorance is that defect which cau-

*seth a man to iudge euill of things, to delibe-  
rate worse, not to know how to take the ad-  
uantage of present good things, but to con-  
ceine ill of what euer is good in mans life.*

**I**T proceedeth of a light iudgement to  
credit all things that a man heareth, and  
to do all things that he seeth. *Socra.*

Ignorance hath euer the boldest face.

To abound in all things, & not to know  
the vse of them, is plaine penurie.

Ignorance is a madnes of the minde.

It is great shame for an old man to be  
ignorant in the knowledge of Gods law.

Idlenesse ingendreth ignorance, and  
ignorance ingendreth error.

There is nothing worse then to liue  
beastlie and out of honest order, and the  
greatest and most euident cause thereof is  
the sinne of ignorance, which is an vtter  
enemy to knowledge. *Plato.*

Through want of wit, commeth much  
harne, and by meanes of ignorance, much  
good is left vndone.

Where there is no capacity, there per-  
swasions are in vaine. *Socra.*

It is better teaching the ignorant by ex-  
perience, then the learned by wisedome.

To

To rule without regard, to vrge without reason, & to laugh immoderately, are manifest signes of ignorance.

Ignorance in aduersitie is a blessing, in prosperitie a scorne, in science a plague.

He that knoweth not how much he seeketh, doth not know when to find that which he lacketh.

There can be no greater ignorance then presumption.

Ignorance is no excuse for faultes, sith we haue power of knowledge.

It is better to be vnborn thē vntaught, for ignorance is the roote of misfortune. *Pla.*

Ignorance is neuer knowne to be ignorance till it be matched with knowledge.

The ignorant man hath no greater foe then his one ignorance, for it destroyeth where it liueth. *Laſſan.*

He is an ignorant Musitian that can sing but one song, but he is more accursed, that knoweth no vertue.

Ignorāce is a dangerous & spiritual lying, which all men ought warily to shun. *Greg.*

Ignorance is a sicknes of the mind, and the occasion of all error.

The soule of man receiuing, and comprehending

prehending the diuine vnderstanding, conducteth al things rightly and happily; but if she be once ioyned with ignorance, she worketh cleane contrary; and the vnderstanding is vnto the soule, as the sight to the body. *Aug.*

From their lewde mother ignorance, issue two daughters, Falshood and Doubt.

It is reported that Pope Cælestine the first deposed himselfe by reason of his ignorance.

Ignorance beleeueth not what it seeth.

He that is ignorant in the truth, and led about with opinions, must needes erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errors.

The harder wee receiue our health, because we were ignorant that we were sick.

From small errors not let at the beginning, springe oft-times great and mighty mischiefes.

The chiefest cause and beginning of error, is when men imagine those things to please God, which please themselves, and those things to displease God, whereat they themselves are discontented.

An error begun, is not to be ouercome  
with



with violence, but with truth.

Custome though neuer so ancient, without truth is but an old error. *Cyprian.*

He that erreth before he know the truth, ought the sooner to be forgiuen. *Cyprian.*

A wilfull minded man is subiect to much error.

*Vnicum est bonum scientia, & malum unicum ignorantia.*

*Imperiziam comitatur temeritas.*

Of Goodnesse.

Defi. Goodnesse is that which includeth in it selfe, a dignity that saoureth of God and his workes, hauing a perpetuity and stedfastnes of godly substance.

**G**oodnes in generall makes euery one thinke the strength of vertue in another, whereof they finde the assured foundation in themselves. *Plato.*

As oft as we do good, we offer sacrifice.

It is too much for one good man to wāt.

A man may be too iust and too wise, but neuer too good. *Socra.*

The humor of youth is euer to thinke that good, whose goodnes he seeth not.

There is no good vnles it be voluntary.

A good mans wish is substance, sayth,

and fame, glory, and grace according to the same.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good which maketh other men to fare the better for his goodnesse.

Thou canst not be perfectly good, when thou hatest thine enemy; what shalt thou then bee, when thou hatest him that is thy friend? *Socrates.*

• There is no greater delectation & comfort to a good man, then to be seene in the company of good men. *Plat.*

The further a good man is knowne, the further his vertues spread, and root themselves in mens hearts and remembrance.

Whatsoever is right & honest, & ioyned with vertue, that alone is onely good.

He that is mighty, is not by & by good, but he that is good, is presently mighty. *If.*

The goodnes that proceedeth from an ignorant man, is like the hearbs that grow vpon a dunghill.

Riches wil decay, prosperity may chang, but goodnesse doth continue till death.

The more our grace and goodnes doth increase,

increase, the more our soules addresse themselves to God. *Basil.*

As God is all goodnes, so loueth he all good things, as righteousness and vertue, and hateth vice and wickednes.

The goodnes of the soule is the most principall and cheefest goodnes that can be. *Plato.*

*Vir bonus et prudēs (qualē vix repperit vnum  
Milibus ē cunctis hominum consultus Appollo)  
Iudex ipse sui totum se explorat ad vnguem.  
Difficile est hominibus persuadere, bonitatem  
propter ipsam diligendam. Cic.*

Of Comforts.

**Defi.** Comfort is any ease, helpe, or consolation in our troubles and aduersities, which disburdening the minde, restores it to calme and quiet patience.

**C**omfort in extremitie healeth many wounds, pacifieth the discontented hart and gouerneth the minde.

Troubles are but instructions to teach men wit, for by them thou maist know falsh-hood from faith, and thy trustie friend from the trayterous foe.

Despaire not when all worldly meanes are done, for God will raise thee, if thou trust

trust in him. *August.*

Greeue not at afflictions, for they are the rods wherewith God beateth his childrē.

There is nothing greuous if the thought make it not.

Art thou backbited? reioyce, if guiltlesse; if guilty, amend.

Bee not discontented at the losse of children, for they were borne to die.

There is nothing the world can take away because the world giueth nothing, fame perisheth, honours fade, wealth decayeth, onely our true riches is our constancie in all casualties. *Aur.*

All things is vanitie which is vnder the sun, all things continuall labour and trauaile, what hath man to mourne for then, when all things he can lose in this life, are but fading and miserable?

That comfort is vaine which taketh not away the greefe. *Plato.*

To a minde afflicted with sorrow, the best remedy is, to deferre counsell, vntill the partie be more apt to take consolation. *Mar. Anne.*

Let not sorrow over-much molest thee, for when thou hast wept thy worst, greefe must

must haue an end.

Wrong is the triall of thy patience.

Sickenes is the prison of the body, but comfort the liberty of the soule. *Plato.*

The best comfort to a miser, is to behold the ouerflow of his wealth.

The suspectlelle, the temperat, and the wise man, are neuer vncomfortable.

By sorrow the hart is tormented, by comfort, when it is halfe dead it is reuiued.

Sad sighes write the woes of the hart, and kinde speeches comfort the soule in heauines.

Assurance puts away sorrow, and feare poysons comfort. *Stobaeus.*

He that will be truly valiant, must neither let ioy nor greefe ouercome him, for better not to be, then to be a bond-slaue to passion.

He that coueteth comfort without sorrow, must apply his wit in following wisedome.

To friends afflicted with sorrow, wee ought to giue remedy to their persons, & consolation and comfort to their harts.

The multiplying of comforts is the aswaging of cares. *Solon.*

*Wits Common-wealth.*

In the midst of all thy cares, let this be thy chiefest comfort, hard things may be mollified, strait things may bee loosened, and heauie things shall little greeue him that can handsomely beare them.

Sorrow seldome taketh place in him that abstaineth from foure things, that is, from hastines, wilfull frowardnes, pride, and sloth.

*Male de te loquuntur homines, sed mali, non de te loquuntur sed de se.*

*Flebile principium melior fortuna secuta est.*

**Of Patience.**

**Defi.** *Patience is a habite that consisteth in sustaining stoutly all labours and greefes, for the loue of honesty; it is the excellent good thing that keepeth the tranquillity of our spirit as much as may be in aduersities, and not to complaine of that which is uncertaine.*

**P**atience is a voluntarie aduenturing of hard things for the desire of vertue. *Socra.*

The remedy of iniuries, is by continuall patience to learne to forget them. *Pub.*

He is worthy to be counted courageous, strong and stout, which doth not only with patience suffer iniuries, rebukes,  
and

and displeasures done vnto him, but also doth good against those evils. *Arist.*

Better it is to offer thy selfe in triumph, then to be drawn to it by dishonor. *Appi.*

It is a speciall signe of heroicali magnanimitie, to despise light wrongs, and nothing to reward meane aduentures.

It is good to forbear to talke of things needlesse to be spoken, but it is much better to conceale things dangerous to bee tolde.

Patience is so like to fortitude, that it seemeth she is either her sister or her daughter. *Arist.*

The common sort do take reuenge for their credite, but noble minds forgie for their vertue.

Patience without comfort, brings perill of consumption.

It is a pleasant tarying, that staieth from euill doing.

The end of patience is the expectation of promises.

That is to be born with patience, which cannot be redressed with carefulnes.

It is no merit to suffer persecutions, if we haue no patience therein.

It

It is more safety to forget an iniury, then to reuenge it. *Aurel.*

The sweetest salve for misery, is patience, and the onely medicine for want is content.

Patience is the best salve against loue and fortune.

To suffer infirmities, and dissemble mishap, the one is the office of a constant sick man, the other of a cunning states-man.

To be discreet in prosperity, and patient in aduersity, is the true motion and effect of a vertuous & valiant mind. *Cicer.*

*Quintus Fabius*, after he had been Consul, disdained not to march vnder the Ensigne of other Consuls.

Patience being oft prouoked with injuries, breaketh forth at last into fury.

It is good for a man to wish the best, to thinke vpon the worst, and patiently to suffer whatsoeuer doth happen.

Humility, patience, and faire speech, are the pacifiers of wrath and anger.

He seemeth to be perfectly patient, that in his fury can subdue his own affections.

Patience and perseuerance, are two proper notes, wherby Gods children are tru-

ly



ly knowne from hypocrites, counterfets, and dissemblers. *Aug.*

In suffering of afflictions, patience is made more strong and perfect.

The troubles that come of necessitie, ought to be borne with boldnes and good courage.

The best way for a man to be auenged, is to contemne iniury and rebuke, and to liue with such honesty and good behauiour, that the doer of wrong shall at last be thereof ashamed, or at the least leese the fruite of his malice; that is, he shall not reioyce, nor haue glory of the hinderance and damage. *Plato.*

—*serpens suis ardor, arena*

*Dulcia virtutis, gaudet patientia duris.*

*Leniter ex merito quicquid patiare ferendum est.*

### Of Friendship.

Defi Friendship is a communitie of a perpetual will, the end whereof is fellowship of life, and it is framed by the profit of a long continued loue: Friendship is also an inueterate and ancient loue, wherein is more pleasure then desire.

**F**riendship is a perfect consēt of things appertayning as well vnto God as to man,

man, with beneuolence and charity.

Friendship in good men is a blessing, and stable connexing of sundry wils, making of two persons one, in hauing and suffering. And therefore a friend is properly called a second selfe, for that in both men is but one minde, and one possession. And that which more is, a man reioyceeth more at his friends good hap, then he doth: at his owne. *Ans.*

True and perfect friendship is to make one heart and minde, of many hearts and bodies.

It is the property of true friends to liue and loue together, but fained friends flie from a man in time of triall.

Friendship iudgeth with partiality, and affection winketh at apparent follies.

A friends loue cannot be recompenced with riches, when ( for his friend ) he putteth his life in iopardy.

To disswade a man in a course of honor, were not the part of a friend, & to set one forward in folly, no discretion in a man.

Friends meeting after long absence, are the sweetest flowers in the garden of true affection.

The loue of men to women, is a thing cōmon & of course, but the friendship of man to man, is infinite & immortall. *Plato.*

The fellowship of a true friend in misery, is alwayes sweete, and his counsels in prosperity are alwayes fortunate.

Friendship being an equity of reciprocal good wil, is of three kindes, the one of neighbor-hood, the other hospitality, the last loue. *Arist.*

Loue is confirmed either by gifts, or study of vertue; then goeth it from a passion to a perfect habit, and so leaueth the name of loue, and is called friendship, which no time can violate.

We ought to vse a friend like golde, to try him before we haue neede.

He is a true friend whose care is to pleasure his friend in all things, moued therunto by a meere good will which he beareth vnto him. *Arist.*

It is no small grieve to a good nature to try his friend. *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfit amity consisteth in equality and agreeing of the minds.

A friend vnto a friend, neither hideth secret nor denieth money.

The want of friendes is perilous, but some friends proue tedious.

The words of a friend ioyned with true affection, giue life to the heart, and comfort to a care-oppressed mind. *Chilo.*

Friends ought alwayes to be tried before they be trusted, lest shining like the Carbuncle, as if they had fire, they be found whē they be touched, to be without faith.

Good wil is the beginning of friendship, which by vse causeth friēdship to follow.

If thou desire to be thought a friend, it is necessary that thou doe the workes that belong vnto a friend.

Among friends there should be no cause of breach, but with a dissembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proude and scornfull people are perilous friends.

Friendship ought to be ingendred of equalnes, for where equality is not, friendship cannot long continue. *Cicero.*

Where true friends are knit in loue, there  
sorrowes

sorrowes are shared equally.

Friends must be vsed as Musitions tune their strings, who finding them in discord, doe not breake them, but rather by intention or remission, frame them to a pleasant consent.

In musick there are many discords before there can be framed a diapazon, & in contracting of good will, many iarres before there be established a true & perfit friendship.

A friēd is in prosperity a pleasure, in aduersity a solace, in grief a comfort, in ioy a merry cōpaniō, & at al times a secōd selfe.

A friend is a precious iewell, within whose bosome one may vnloade his sorrowes, and vnfold his secrets.

As fire & heat are inseparable, so are the hearts of faithfull friends. *Arist.*

He that promiseth speedily, and is long in performing, is but a slacke friend.

Like as a Physition cureth a man secretly, he not seeing it, so should a good friend helpe his friend priuily, when he knoweth not thereof.

The iniury done by a friend, is much more grieuous then the wrongs wrought

by an enemy.

Friendship is giuen by nature for a help to vertue, not for a companion of vices.

Friendship ought to resemble the loue betweene man and wife; that is, of two bodies to be made one will and affection.

The property of a true friend, is to performe more then he promiseth, but the condition of a dissembler, is to promise more then he meaneth to performe.

Great proffers are meete to be vsed to strangers, & good turnes to true friends.

If thou intend to proue thy friend, stay not til need & necessity vrge thee, lest such triall be not only vnprofitable & without fruite, but also hurtfull and preiudiciall.

The opinion of vertue is the fountaine of friendship.

Fained friends resemble crowes, that flie not but towards such piaces where there is something to be fed vpon.

He that seeketh after a swarm of friends, commonly falleth into a wasps-nest of enemies.

Friendship oftentimes is better then consanguinity.

A friendly admonition is a special point  
of

of true friendship.

It is best to bee praised of those friends that will not spare to reprehend vs, when we are blame-worthy.

He that will not heare the admonition of a friend, is worthy to feeble the correction of a foe.

He which goeth about to cut off friendship, doth euen as it were go about to take the Sunne from the world. *Cicero.*

There is no more certaine token of true friendship, then is consent and communicating of our cogitations one with another. *Cicero.*

Vnity is the essence of amity.

He that hath no friend to comfort him in his necessity, liues like a mā in the wilderness, subiect to euery beasts tyrannie. *Bias.*

Beleeue after triall, and iudge before friendship.

The fault which thou sufferest in thy friend, thou committest in thy selfe.

Shew faithfulness to thy friend, and equity to all men. *Protag.*

No wise man will chuse to liue without friends, although he haue plenty of worldly wealth.

Though a wise man be contented & satisfied with himselfe, yet wil he haue friends, because he will not be destitute of so great a vertue.

There bee many men that want no friends, and yet lacke true friendship.

Neuer admit him for thy friend, whom by force thou hast brought into subiectiō.

Hee is not meete to be admitted for a faithfull friend, which is ready to enter amity with euery one.

Admit none to be thy friend, except thou first know how he hath dealt with his other friends before, for looke how he hath serued them, so will he likewise deale with thee.

The agreement of the wicked, is easily vpon a small occasion broken, but the friendship of the vertuous continueth for euer. *Hermes.*

As mighty floods by how much they are brought into small riuers, by so much they lose of their strength; so friendship cannot be amongst many, without abating the force thereof. *Plut.*

Be slow to fall in friendship, but whē thou art in continue firme and constant. *Socra.*

*Alind*



*Illud amicitia quondam venerabile nomen,  
Prostat & in questu pro meretrice sedet.*

### Of Temperance.

**Defi.** *Temperance is that light which driueth away round about her, the darknes and obscurity of passions: she is of al the vertus most wholesome for she preserueth both publiquety and priuately humane societie; she listeth vp the soule miserably throwne downe in vice, and restoreth her again into her place: it is also a mutuall consent of the parts of the soule, causing all disorder & unbrideled affections, to take reason for a rule and direction.*

**T**emperance calleth a man backe from grosse effects, and carnall appetites, and letteth him not exceede, neither in foolish reioycing, nor in vngodly sorrowing. *Solon.*

A young man vntemperate, and full of carnall affections, quickly turneth the body into age and feeble infirmities. *Anaxag.*

He cannot commend temperance that delighteth in pleasure, nor loue gouernment, that liketh riot.

Constancie and temperance in our actions maketh vertue strong.

Men must eate to liue, & not liue to eate.

In priuate families continence is to bee praised, in publique offices, dignity.

Intemperance is the fountaine of all our perturbations.

The pride of the flesh is to be curbed & restrained with the sharpe bit of abstinence. *Arist.*

The moderation of the mind, is the felicitie thereof.

Frugality is the badge of discretion, riot, of intemperance.

He that is not puffed vp with praise, nor afflicted with aduersities, nor mooued by slaunders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleasure, can neuer be wise and temperate.

Temperance, by forbearing to be reuenged, reconcileth our enemies, and by good gouernment conquers them.

Temperance is rich in most losses, confident in all perils, prudent in all assaults, and happy in it selfe. *Hermes.*

It is not temperate which is accompanied with a fearefull mind, but that is true temperance, where the hart hath courage to reuenge, and reason power to restrain  
the

the heart.

Trim not thy house with tables and pictures, but paint it and guild it with temperance; the one vainely feedeth the eyes, the other is an eternall ornament which cannot be defaced. *Epietus.*

Temperance is so called, because it keepeth a meane in all those things which belong to the delighting of the body. *Arist.*

Temperance crieth, *Ne quid nimis.* Solō.

The parts of Temperance, are modestie, shamefastnes, abstinence, continencie, honestie, moderation, sparingnes, and sobrietie. *Plato.*

Iustice may not be without temperance, because it is the chiefe point of a iust man, to haue his soule free from perturbations.

Heroicall vertues are made perfit by the mixture of temperance and fortitude, which separated, become vicious.

A temperate man which is not courageous, quickly becommeth a coward, and faint hearted.

Temperance is the mother of all duty and honesty.

In temperance a man may behold modesty without any perturbation of the soule.

Tempe-

Temperance compelleth men to follow reason, bringeth peace to the mind, and mollifieth the affections with concorde and agreement. *Socra.*

He is worthy to be called a moderate person; which firmly governeth and brideleth (through reason) the vice of sensuality, and all other grosse affections of the mind. *Aur.*

*Nihil reperiri potest tam eximium, quam istam virtutem, moderatricem animi temperantiam, non latere in tenebris, neque esse abditam, sed in luce. Cic.*

*Non potest temperantiam laudare is, qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.*

### Of Innocencie.

**Defi.** *Innocencie is an affection of the mind, so well framed, that it will hurt no man, either by word or deede, a tower of brasse against slanders; and the onely balme or cure for a wounded name, strengthening the conscience, which by it knoweth his owne purity.*

**T**Here can be no greater good then innocency, nor worse euil then a guilty conscience.

The innocent man is happy, though  
he

he be in *Phallaris Bull. Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong maketh sicke the innocency of the soule.

Riches and glory are broken pillars, but innocency is an vnmoouing columnne.

Innocency and prudence, are two anchors that cannot be torn vp by any tēpest.

Innocency to God is the chiefest incense, and a conscience without guile, is a sacrifice of the sweetest sauer. *Aug.*

Innocence being stopped of the malignant, taketh breath and hart againe, to the ouerthrow of her enemies. *Cicero.*

As fire is extinguished by water, so innocencie doth quench reproch.

Of all treasures in a common-wealth, the innocent man is most to be esteemed.

Innocency is in some sort the effect of regeneration. *Bernard.*

Religion is the soule of innocency, moouing in an vnspotted conscience.

Innocency is built vpon diuine reason.

Humane happines consisteth in innocencie of the soule, & vncorrupt manners.

All innocency consisteth in mediocrite,  
as

as all vice doth in excelsse.

Innocency is a good which cannot be taken away by torment. *Mar. Aur.*

Innocency is the most profitable thing in the world, because it maketh all things else profitable.

Innocency, Palmelike, groweth in despite of oppression.

Beauty is a flower soone withered, health is soone altered, strength by incontinence abated, but innocencie is diuine and immortall.

Innocency is an assured comfort, both in life and death.

As length of time diminisheth all things, so innocency and vertue increaseth all things.

The feare of death neuer troubleth the minde of an innocent man. *Cic.*

Age breeds no defect in innocency, but innocency is an excellence in age.

Nature, reason, & vse are three necessary things to obtaine innocencie by. *Laetan.*

*Vt nepenthes herba, addita poculis, omnē conuiuij tristitiam discutit; ita bona mens insita nobis, omnem vite sollicitudinem abolet.*

*A calumnia nos defendit innocentia.*

## Of Kings.

Defi. Kings are the *supream* Governours, and Rulers over states and Monarchies, placed by the hand of God, to figure to the world his Almighty power : if they be vertuous, they are the blessings of their Realmes, if vicious, the scourges allotted for their subiects iniquities.

**T**He Maiesty of a Prince, is like the lightning from the East, & the threats of a King like the noyse of thunder.

Kings haue long armes, and rulers large reaches. *Ouid.*

The life of a prince, is the rule, the square, the frame & forme of an honest life; according to the which, their subiects frame the manner of their liues, & order their families; & rather from the liues of Princes do subiects take their paterne and examples, then from their lawes.

Subiects follow the example of their Princes, as certaine flowers turne according to the Sunne. *Horac.*

Princes are neuer without flatterers to seduce them, ambition to deprave them, & desires to corrupt them. *Plato.*

It belongeth to him that gouerneth to be learned, the better to know what hee doth;

doth ; wise, to finde out how he ought to do it; discreet, to attend & take the opportunitie, & resolute in the action of iustice, without corruption or feare of any.

It is necessary for Princes to be stout, and also rich; that by their stoutnesse they may gather their owne, and by their riches repress their enemies.

It is better for a Prince to defend his owne country by iustice, then to conquer anothers by tyrannie.

That prince who is too liberall in giuing his own, is afterwards through necessitie, compelled to be a Tyrant, & to take from others their right.

As Princes become tyrants for want of riches, so they become vicious through abundance of treasure. *Plut.*

When an vnworthy man is preferred to promotion, hee is preferred to his owne shame.

The Prince that is feared of many, must of necessity feare many.

The word of a Prince, is faith royall.

Princes must not measure things by report, but by the way of conscience. *Socrat.*

It behooueth a Prince or Ruler to be of  
such



such zealous and godly courage, that he alwayes shew himselfe to bee as a strong wall for the defence of the truth.

The princes palace is like a cōmon fountaine or spring to his Citie or Countrey; wherby the common people, by the cleannes thereof be long preserved in honestie, or by the impurenes thereof, are with sundry vices corrupted.

A King ruleth as he ought, a Tyrant as he list, a King to the profit of all, a Tyrant onely to pleasure a few. *Arist.*

A King ought to refraine the company of vicious persons, for the euill that they commit in his company, is accounted his. *Plato.*

Rulers doe sinne more grieuously by example then by act; and the greater gouernance they beare, the greater account they haue to render, that in their owne precepts and ordinaunces they bee not found negligent.

Not only happy, but also most fortunate is that Prince, that for rightnes of iustice is feared, and for his goodnes beloued.

The greater that a Prince is in power aboue other, the more ought he to excell  
in

in vertue aboue other.

When princes most greedily do prosecute vices, then their enemies are busie in weauing some webbe of deadly danger.

*Olaus.*

Princes, by charging their kngdomes with vniust tributes, procure from their subiects a wilfull deniall of due and most iust paiments.

He that possesseth an Empire & knoweth not how to defend it, may lose his possession before he know who offended him.

It little profiteth a prince to be Lord of many kingdomes, if on the other part he become bondslaue to many vices.

It appertaineth vnto Princes, as much to inoderate their owne pleasures, as to giue order for matters of importance.

Children borne of Kings, are composed of a precious masse, to bee separate from the common sort. *Plato.*

Malice and vice taking their full swing, through the carier of the power and libertie which wicked Princes yeeld vnto them, doe push forward euery violent passion, making euery little choler turne

to murder or banishment ; and euery regard and loue, to rape or adultery ; and couetousnes to confiscation.

A kingdome is nought els then the care of anothers safety ; and Antiochus tolde his sonne Demetrius, that their kingdome was a noble slavery.

Selfe-loue is not fit for Princes, nor pride an ornament meet for a diademe.

Kings & Princes doe lose more in the opiniōs they hold, thē in the reasōs they vse.

It is no lesse discredite to a Prince to haue destroyed many of his subiects, then it is to a Physition to haue killed many of his patients.

Kings, as they are men before God, so are they Gods before men. *Lactan.*

It is very requisite, that the Prince liue according to that law himselfe, which he would haue executed vpon other men.

*Archi.*

It becommeth a King to take good heed to his counsellors, in noting who sooth his lusts, and who intend the publique profit, for thereby shall he know the good from the bad. *Plus.*

The strength of a Prince, is the friendship

K

ship

ship and loue of his people.

That King shal best gouerne his Realm,  
that raigneth ouer his people, as a father  
doth ouer his chidren. *Agesi.*

So great is the person and dignity of a  
Prince, that in vsing his power & authori-  
tie as he ought, he being here amongst mē  
vpō earth, representeth the glorious estate  
& high maiestie of God in heauen. *Amb.*

It is requisite for all those that haue rule  
& gouernance in a common-weale, vnder  
their Prince, to know the bounds of their  
estate, and the full effect of their dutie, that  
by executing iustice, they may be feared,  
and by shewing mercy, they may be lo-  
ued. *Laetan.*

It is requisite for princes, to place such  
men in authoritie, as care least for it, and  
to keepe them from gouernment that  
presse forwards to it.

Except wise men be made gouernours,  
or gouernours be made wise men, man-  
kind shall neuer liue in quiet, nor vertue  
be able to defend herselfe. *Plato.*

He that would be a Ruler or Gouer-  
nour must first learne to be an obedient  
subiect, for it is not possible for a proud &  
couetous

couetous minded subiect, to become a gentle & temperate Gouvernour. *Alex. Seu.*

When rule and authoritie is committed vnto a good man, he doth thereby publish his vertue, which before lay hid; but being committed to an euill man, it minisheth boldnesse and licence in him, to do that euil which before he durst not do. *Di.*

*Animata imago rex putandus est dei.*

*Nulla fides regni socijs: omnisque potestas*

*Impatiens consortis erit.*

### Of Nobilitie.

**Defi.** Nobilitie is a glittering excellencie, proceeding from ancestors, and an honor which cometh from an ancient linage and stocke: it is also a praise, that proceedeth from the deserts of our elders and fore-fathers; and of this noblesse there are three sorts, the first bred of vertue and excellent deeds, the second proceedeth from the knowledge of honest disciplines and true sciences, the third cometh from the scutcheons and Armes of our ancestors, or from riches.

**N**obility is of more antiquitie then possessions. *Cicero.*

The time of our life is short, but the race of nobility & honor is euerlasting. *Cicero.*

Noblenesse of birth, is either vniuersall or particular, the first to be borne a noble and famous Country, particular, to come of noble progenitors. *Arist.*

Nobility is best continued by that conuenient meanes whereby it rose.

He is not to be held for noble that hath much, but he that giueth much.

It is requisite for him that is noble borne, to take heede of flatterers, for they will be ready daily to attend his person for profit sake.

Nobility is a title quickly lost, for if riches forsake it, or vertue abandon it, it straight-way becommeth as a thing that had neuer beene.

Whatsoever thy Father by his worthines hath deserued, belōgs not to thee, it is thine owne deserts that must make thee noble. Vertue & noblenes, can neuer be seene in a man, except he first put away his vices. He that desdeth his cōtry by the sword, deserueth honour, but he that maintaineth it in peace, meriteth more honour.

The nobility which we receiue from our ancestors, because it cōmeth not frō our selues, is scarcely to be counted our owne.

To

To come of noble parentage, and not to be endued with noble qualities, is rather a defamation then a glory.

Noble persons haue the best capacities, for whether they giue themselues to goodnes or vngracioufnesse, they doe in either of them so excell, as none of the common sort of people can come any thing nee them. *Cicero.*

True nobility consisteth not in dignity, linage, great reuenues, lands, or possessions, but in wisdom, knowledge & vertue, which in man is very nobility, & that nobility bringeth man to dignity.

True nobility is not after the vulgar opinion of the common people, but is onely the praise and surname of vertue.

*Omnes boni semper nobilitati fauemus, & quia utile est rei publica nobiles esse homines, dignos maioribus suis, & quia valere debet apud nos clarorum hominum senex de republica meritorum memoria, etiam mortuorum.* *Cicer.*

—*Nobilitas sola est atq; unica virtus.*

Of Honour.

Defi. Honour is a passion of the soule, and a mightie desire naturally desired of all creatures, yet many times mistaken, by inac-

*quaintance with vertue.*

**H**onor & glory laboreth in mistrust,  
& are borne Fortunes bond-slaues.

Honor is the first step to disquiet, & dominion is attended with enuy. *Guena.*

The faith of a Knight, is not limited by value, but by honour and vertue.

Honor is the fruite of vertue and truth.

Honor, glory, and renowne, is to many persons more sweete then life.

It is the chiefest part of honor for a man to ioyne to his hie office and calling, the vertue of affability, lowlines, tender compassion and pittie, for thereby he draweth vnto him, as it were by violence, the harts of the multitude. *Olau Mag.*

The greater the persons be in authority that commit an offence, the more foule and filthy is the fault.

It better becommeth a man of honor to praise an enemy then his friend.

Happy is that Country, whose captaines are Gentlemen, and whose Gentlemen are Captaines.

Honor is no priuiledge against infamy.

A man ought not to thinke it honor for himselfe, to heare or declare the newes of others,



others, but that others should declare the vertuous deedes of him.

To attaine to honour, wisdom is the polestar, and to retaine it patience is necessary.

The next way to liue with honor, & die with praise, is to be honest in desires, and temperate in our tongues.

The conditions of honour are such, that she enquireth for him she neuer saw, runneth after him that flies from her, honours him that esteemes her not, demandeth for him that wils her not, giueth to him that requires her not, and trusteth him whom she knoweth not.

Noble-men, enterprising great things, ought not to imploy their force as their owne mind willeth, but as honor and reason teacheth. *Niphus.*

High & noble hearts which feelee themselves wounded, doe not so much esteeme their owne paine, as they are angry to see their enemies reioyce.

The captaine which subdueth a country by entreaty, deserueth more honour then he that ouercommeth it by battell.

Honour without quiet, hurteth more

then it doeth profit.

He that regardes his reputation , must second all things to his honour.

The heauens admit but one sun, & high places but one commander.

Men in authority are eyes of estate, according to whose life euery priuate man applieth his manner of liuing.

It is not the place that maketh the person, but the person that maketh the place honourable. *Cicero.*

There is more honour purchast in pleasuring a foe, then in reuenging a thousand iniuries.

Where hate beares soueraignty, honour hath no certainty.

Honour is brittle, & riches are blossoms which euery frost of fortune causeth to wither.

Better it is for the honorable to be praised for many foes foild, then for many barnes fild.

A man hauing honor, & wanting wisdom, is like a faire tree without fruite.

*Exiguum nobis vite curriculum natura circumscripsit, sed honoris cursus sempiternus.*

*Is honos videri solet, qui non propter spem futuri*

*ri beneficij, sed propter magna merita claris viris deferitur, & datur: estque non inuitamen-  
ad tempus, sed perpetua virtutis premium.*

### Of Liberality.

**Defi.** *Liberality is an excellent use of those benefits which God putteth into our handes, for the succouring of many; which vertue is altogether ioyned with iustice, and ought to be guided by moderation and reason.*

**B**ounties best honour is to helpe the poore, and happines to liue in good mens thoughts.

True bounty is neuer tied vnto suspect.

Liberality is approued by two fountaines, the one is a sure iudgement, the other is an honest fauour.

That man is onely liberall, which distributeth according to his substance, and where it is most needfull. *Thales.*

The whole effect of bounty is in loue.

Who in their bounty do begin to want, shall in their weakenes find their friends and foes.

He is called a liberall man, which according to his reuenews giueth freely, when, where, and to whom he should.

He that may giue, & giueth not, is a cleer enemy,

enemy, and he that promifeth forthwith, and is long before he performe, is a fufpiti-  
ous friend. *Aurel.*

Gifts make beggers bold, and hee that lends, muſt loſe his friend, or els his money without heede.

Bounty hath open handes, a zealous heart, a conſtant faith in earth, and a place prepared in heauen.

Hee neuer giues in vaine, that giues in zeale.

They that be liberall, doe withhold or hide nothing from them whom they loue, wherby loue increaſeth, and friendſhip is alſo made more firme and ſtable.

As liberality maketh friends of enemies, ſo pride maketh enemies of friends.

Liberality & thankfulnes are the bonds of concord. *Cicero.*

A liberall minded man can neuer be en-  
uious.

Bounty for giuing fraile & mortal things, receiues immortall fame for his reward.

The deeds of the liberall doe more pro-  
fit the giuer, then benefit the receiuer.

Liberality in a noble mind is excellēt, al-  
though it exceed in the terme of meaſure.

A liberall heart causeth beneuolence, though sometimes through misfortune, ability be wanting.

It is a token of righteousness to acknowledge heauens liberality, and to giue praises to God for so great benefits. *Ber.*

The office of liberality consisteth in giuing with iudgement. *Cicero.*

That liberality is most commendable, which is shewed to the distressed, vnlesse they haue deserued that punishment; for good deeds bestowed vpon vnderferuing persons are ill bestowed.

The best property in a King, is to let no man excell him in liberality. *Agésilas.*

*Extra fortunam est quicquid donatur amicis:  
Quas dederis solas semper habebis opes. Oui.  
Liberatitate qui vtuntur beneuolentiam sibi  
conciliant, & (quod aptissimum est ad quietè vi-  
uendum) charitatem.*

### Of Benefits.

*Defi. Benefits are those goodturnes which are received, either by desert or without desert, tending to our happines of life, or amendment of manners.*

**I**T is great cōmendation in the giuer, to bestow many benefits vpon him which deserueth

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deserueth well, and desireth nothing.

He that mindeth to giue, must not say,  
Will you haue any thng?

If thou promise little & performe much,  
it will make thy benefits to bee the more  
thankfully receiued. *Ans.*

He that knoweth not how to vse a bene-  
fit, doth vniustly aske it.

He receiueth a benefit in the giuing ther-  
of, which bestows his gift on a worthymā.

Hee bindeth all men by his benefits  
which bestoweth them vpon such as doe  
well deserue them.

The liberal man doth daily seek out oc-  
casion to put his vertue in practise. *Cicero.*

The memory of a benefit doeth soone  
vanish away, but the remembrance of an  
iniury sticketh fast in the heart.

He is a conquerer which bestoweth a  
good turne, and he vanquished which re-  
ceiueth it.

As the Moone doth shew her light in the  
world, which she receiueth from the Sun,  
so we ought to bestow the benefits recei-  
ued of God, to the profit and commodity  
of our neighbour.

This is a law that should be obserued,  
betwixt

twixt the giuer and the receiuer, the one should straight-way forget the benefit bestowed, and the other should alwaies haue it in remembrance. *Solon.*

It becommeth him to hold his peace that giueth a rewarde, farre better then it becommeth him to be silent that receaueth a benefit.

Hee that doth thankfully receaue a benefit, hath paid the first pension thereof already.

He that thinks to be thankfull, doth straightway thinke vpon recompence.

That gift is twice double to be accepted of, which commeth from a free hand, and a liberall heart.

It behooueth a man in receiuing of benefits to be thankful, though he want power to requite them. *Aurel.*

A benefit well giuen, recouereth many losses.

The remembrance of a good turne ought to make the receauer thankfull.

Nor gold, nor siluer, nor ought we receaue, is to be accounted a benefit, but the minde of him which giueth.

He giueth too late, who giueth when he

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is asked. *Plautus.*

*Ita sunt omnes nostri ciues,*

*Si quid benefacias, leuiter pluma tratia est;*

*Si quid peccatum est, plenas iras gerunt.*

*Beneficium nec in puerum, nec in senem conferendum est: in hunc, quia prout antequam gratia referende detur opportunitas, in illum, quia non meminit.*

*Of Courtesie.*

*Defi. Courtesie is a vertue which belongeth to the couragious part of the soule, whereby we are hardly meoued to anger; her office and duty is to be able to support and endure patiently, those crimes which are laid upon her; not to suffer herselfe to be hastily carried to reuenge, nor to bee too easily spurred to wrath, but to make him that possesseth her, mild gracious, and of a staied and sealed minde.*

**C***ourtesie in maiestie, is the next way to bind affection in duty. Aug.*

As the tree is knowne by his fruite, the gold by the touch, and the bell by the found so is a mans birth by his beneuolence, his honour by his humility, and his calling by his courtesie.

Many more were the enemies that *Cæsar* pardoned, then those he overcame.

The



The noblest conquest is without bloodshed.

Courtesie bewayleth her dead enemies, and cherisheth her living friends.

The courteous man reconcileth displeasure, the froward vrgeth hate.

Proud lookes lose harts, but courteous words winne them. *Ferdin.*

Courtesie couereth many imperfections, and preventeth more dangers.

It is a true token of nobility, and the certaine marke of a gentleman, to be courteous to strangers, patient in iniuries, and cōstant in performing what he promiseth.

As the peg straineth the Lute-strings, so courtesie stretcheth the heart strings.

Courtesie is that vertue whereby a man easily appeaseth the motions and instigations of the soule, caused by choler.

Courtesie draweth vnto vs the loue of strangers, and good liking of our owne Country-men.

He that is mild and courteous to others, receaueth much more honour then the partie whom he honoureth. *Plut.*

They lie who say, that a man must vse cruelty towards his enemies, esteeming  
that

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that to be an Art onely proper to a noble and couragious man. *Cicero.*

Mildnes and courtesie are the characters of an holy soule, which neuer suffereth innocencie to be oppressed.

It becommeth a noble and strong man, to be both couragious and courteous, that he may chastice the wicked, and pardon when neede requireth. *Plato.*

The rigor of discipline directing courtesie, & courtesie directing order, the one will set forth and commend the other, so that neither rigor shall be rigorous, nor courtesie dissolute.

As it belongeth to the sunne to lighten the earth with his beames, so it pertaineth to the vertue of a Prince, to haue compassion & be courteous to the miserable. *Arist.*

*Satis est homines imprudentia lapsos non erigere; urgere vero iacentes; ac precipitantes impellere certe est inhumanum. Cicero.*

*Of Iustice.*

*Defi. Iustice is godlines, and godlinesse is the knowledge of God: it is moreouer in respect of vs, taken for an equal description of rights and of Lawes.*

*Iustice*

Iustice allots no priuiledge to defraude  
a man of his patrimony.

Iustice is a vertue that giues euery man  
his owne by euen portions.

Delay in punishment, is no priuiledge  
of pardon.

Iustice is the badge of vertue, the staffe of  
peace, and the maintenance of honor. *Cic.*

It is a sharp sentence that is giuen with-  
out iudgement.

Good mens cares are alwayes open to  
iust mens prayers. *Basil.*

Not the paine but the cause maketh the  
martyr. *Ambr.*

The office of a Iustice is to be giuen for  
merite, not for affection.

A publike fault ought not to suffer a  
secret punishment.

Iustice and order are the onely preser-  
uers of worldly quietnes.

The parts which true iustice doth consist  
of, are in number eight; innocency, friend-  
ship, concord, godlines, humanity, grate-  
fulnes, and faithfulness.

Iustice is painted blind, with a vaile be-  
fore her face, not because she is blind, but  
therby to signifie, that Iustice though she

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doe behold that which is right and honest, yet will she respect no person.

In Athens were erected certain images of judges, without hands & eies, to shew that Iudges should neither be corrupted with bribes, nor by any person drawne from that which is right and law. *Quin.*

A good Iudge is true in word, honest in thought, and vertuous in his deed, without feare of any but God, without hate of any but the wicked.

There are two kinds of iniustice, the one is of such as do wrongfully offer it, & the other is of those, who although they be able, yet will they not defend the wrong from them vnto whom it is wickedly offered. *Cicero.*

He that politiquely intendeth good to the Common-wealth, may well be called iust, but hee that practiseth onely for his own profit, is a vicious & wicked person.

A good Magistrate may be called the Physition of the Common-weale.

He is a good Iudge that knoweth how, and where to distribute.

Hee that flieth iudgement confesseth himselfe to be faulty. *Mar. Aurel.*

The

The Iudge himself is condemned, when the guilty person is pardoned.

As a Physition cannot see euery secret griefe, but vpon reuealement may apply a curable medicine for a hidden disease, so many can discouer a mischiefe which the Magistrate seeth not, but the Magistrate alone must remedy the same.

A Iustice ought to doe that willingly which he can doe, and deny that modestly which he cannot doe.

As there is no assurance of faire weather vntill the sky be cleare from cloudes, so there cā be in no Cōmon-wealth a grounded peace and prosperity, where there are not informers to find out offences, as well as Magistrates to punish offenders.

Philosophers make foure sorts of iustice, the first celestiall, the second naturall, the third ciuill, the fourth iudiciall.

Iustice is a perfit knowledge of good and euill agreeing to naturall reason. *Arist.*

Iustice is a vertue of the minde, rewarding al men according to their worthines.

Wisdom and eloquence without truth and iustice, are a *Panurgie*, that is to say, a guile or sleight, such as Parasites vse

in Comedies, which still turneth to their owne confusion.

Couetousnes and wrath in Iudges, is to be hated with extreame detestation.

Celestiall iustice, is perfect consideration, and dutifull acknowledging of God.

Naturall iustice, is that which all people haue in themselves by nature.

Iudiciall iustice, depends vpon lawes made for the commodity of a Common-weale.

Iustice is a measure which God hath ordained amongst men vpon earth, to defend the feeble from the mighty, the truth from falsehood, and to roote out the wicked from among the good. *Lactan.*

Euery man in generall loueth iustice, yet they all hate the execution thereof in particular. *Cicero.*

Fortitude without wisdom, is but rashnes; wisdom without iustice, is but craftinesse; iustice without temperance is but crueltie; temperance without fortitude, is but sauenesse.

Equity iudgeth with lenity, lawes with extremity.

Hatred, loue, and couetousnesse, causeth

seth Iudges oftentimes to forget the truth, and to leaue vndone the true execution of their charge.

It is better for a man to be made a Iudge among his enemies thē among his friends, for of his enemies he should make one his friend, but among his friends he should make one his enemy.

Iustice, of the Poets is fained to be a virgin, and to haue raigned among men in the golden world, who beeing by them abused, forsooke the world, and returned to the kingdome of *Iupiter*.

*Iustitia sine prudentia plurimum poterit; sine iustitia nihil valebit prudentia. Cice.*

*Totius iustitia nulla est capitalior pestis, quam eorum qui tum, dum maximè fallunt, id agunt ut boni viri videantur. Cice.*

### Of Lawes.

**Defi.** *The Law is a singular reason imprinted in nature, commanding those things that are to be done and forbidding the contrary: it is diuided into two parts, that is, that Law of nature, and the law written: the law of nature, is a sense and feeling which euery one hath in himselfe and in his conscience, whereby he discerneth betweene good & euill, as much as (uf-*

### *Wits Common-wealth.*

*sciteth, to take from him the cloake of ignorance, in that he is reproofed even by his owne witsnesse. The law written, is that which is divided into divinity & civility, the first teaching manners, ceremonies, and iudgements; the latter, matters of policy and government.*

**T**HE vertues of the Law are four, to beare sway, to forbid, to punish, and to suffer.

The precepts of the law may be comprehended vnder these three points, to liue honestly, to hurt no man wilfully, and to render euery man his due carefully. *Arist.*

Whatsoever is righteous in the Law of man, the same is also righteous in the law of God. For euery law that by man is made, must alwaies bee consonant to the Law of God.

The Law is a certaine rule proceeding from the minde of GOD, perswading that which is right, and forbidding that which is wrong.

Euill Iudges doe most commonly punish the purse, and spare the person.

Iudges ought to dispatch with speede, and aunswere with patience.

Law and wisdom are two laudable things, for the one concerneth vertue, and the  
the



the other good conditions.

The law was made to no other end, but to  
bridle such as liue without reason or Law.

A true and faithfull heart, standeth  
more in awe of his superior whom he lo-  
ueth for feare, then of his Prince, whom  
he feareth for loue.

An euill custome, be it for continuance  
neuer so ancient, is nought else then the  
oldnes of error. *Laſtan.*

How many more Tauernes, so many  
more drinkers; the nūber of Phyſitiōs the  
increase of diseases; the more account that  
iustice is made of, the more sutes, so the  
more lawes, the more corruption. *Plato.*

The heart, vnderstanding, counsell and  
soule in a Common-weale, are the good  
lawes and ordinances therein vsed. *Cic.*

To restraine punishment is a great er-  
ror in gouernment.

It becommeth not a Law-maker to be  
the Law-breaker. *Bias.*

Those Countries must needes perish,  
where the cōmon lawes be of none effect.

Those Cities in which there are no se-  
uerelawes for the punishing of sinne, are  
rather to be couēted Forrests for monsters,

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then places habitable for men. *Plato.*

Four things belong to a Iudge, to heare courteously, to answer wisely, to consider soberly, and to giue iudgement without partiality. *Socra.*

A man ought to loue his Prince loyally, to keepe his lawes carefully, and to defend his Country valiantly.

Chiefely three are to be obeyed & reuerenced, one God, one King, and one Law.

Four customs are more pleasant to be recounted then profitable to be followed; the liberties of neighbors, the gallantnes of women, the goodnes of wine, and the mirth and ioy at feasts.

Lawes are like Spiders webbes, which catch the small flies, and let the great breake thorow.

The Lawyer that pleades for a mighty man in a wrong matter, must either forgoe the truth, or forsake his clients friendship.

The most necessary law for a common-weale, is, that the people among themselves liue in peace and concord, without strife or dissension. *Cicero.*

Lawes doe vex the meaner sort of men,  
but

but the mighty are able to withstand them.

The Law is a strong and forcible thing, if it get a good Prince to execute it.

The law that is perfit and good, would haue no man either condemned or iustified, vntill his cause were both thoroughly heard and vnderstoode as it ought.

An euill law is like the shadow of a clowd, which vanisheth away so soone as it is scene.

*Quid faciant leges, vbi sola pecunia regnat?*

*Aut vbi paupertas vincere nulla potest?*

*Turpe reos emptam miseros adfendere lingua.*

*Non bene scelesti iudicis arca patet.*

#### Of Counsell.

Defi. Counsell is a most holy thing, it is the sentence or aduice, which particularly is giuen by euery man for that purpose assembled; it is the key of certaintie, and the end of all doctrine and studie.

**T**Here is no man so simple, but he can giue counsell, though there be no neede, and there is none so wise himselfe, but he will be willing to heare counsell in time of necessitie.

It is the easiest thing in the world to giue good counsell to another man, and  
the

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the hardest for a man to follow the same himselfe.

Take no counsell of a man giuen wholly to the world, for his aduice wil be after his owne desire. *Pythag.*

Make not an enuious man, a drunkard, nor him that is in subiection to a woman, of thy counsell, for it is vnpossible for them to keepe close thy secrets.

Good counsell may properly be called the beginning and ending of euery good worke.

It is requisite for a man to consult and determine of all things with himselfe, before he aske the counsell or aduice of his friend.

He that doth nothing without good aduice, need not repent him after the deed. *Bi.*

It is better to prefer the stedfast counsell of aduised policy, then the rash enterprise of malepart boldnes.

Counsell doth more harme then good, if the giuer thereof be not wise, and he which receiueth it very patient.

Counsell is to be giuen by the wise, and the remedy by the rich.

In counsels we must be hard to resolute  
and

and constant to performe.

He that vseth many counsels, is not easily deceiued.

In time of necessity a wise man will be glad to heare counsell.

As it is the part of a wise man, wisely to consult and giue counsell, so it is the duty of a warie man heedfully to conceiue, and vprightly to iudge. *Gruen.*

It is an easie thing for a man being in perfect health, to giue counsell to another that is sicke, but it is hard for the sicke man to follow that counsell. *Becon.*

The greatest benefit that one friend can do vnto another, is in waighty matters to succour him with good counsell.

*Parui sunt foris arma nisi est consilium domi.*

*Non viribus, aut velocitatibus, aut celeritate corporum res magna geruntur, sed consilio, auctoritate & prudentia.* Cicero.

### Of Precepts.

**Defi.** Precepts are many rules, orders, or methods, which by instruction leaues vs either to good conuersation, or to a happinesse of life, being groundea vpon the grace of God, and his word.

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**I**F thou talke, keepe measure in thy communication; for if thou be too breete, thou shalt not be well vnderstood, if too long, thou shalt be troublesom to the hearer, and not well borne in mind. *Prolog.*

Thankes waxeth olde as soone as gifts are had in possession.

He that refuseth to buy counsell good cheape shall buy repentance deare.

Mocke no man in his misery, but take heede by him how to auoyd the like misfortune.

Begin nothing before thou know how to finish it.

Think that the weakest of thine enemies is stronger then thy selfe.

Desire not that of another, which thou thy self being asked wouldest deny. *Pyth.*

Giue no vaine or vnmeet gifts, as armor to a woman, books to a plow-man, or nets to a student.

If thou bestow a benefite keepe it secret, but if thou receive any publish it abroad.

Giue at the first asking, for that is not freely giuen which is often craued.

Take in good worth whatsoeuer hapneth and vpbraid no man with his misfortune.

Labour

Labour not to informe him that is without reason, for so shalt thou make him thineemie.

Be neither hasty, angry, nor wrathful, for they be the conditions of a foole.

Feare to hazard that for the gaine of a momentary pleasure, which being once lost, can neuer be recovered. *August.*

Esteeme not a fading content before a perpetuall honour.

Apparel thy selfe with iustice, & cloth thy self with chastity, so shalt thou be happy, and thy workes prosper.

Feare to commit that which thou oughtest to feare.

Forget not to giue thankes vnto them that instruct thee in learning, nor challenge vnto thy selfe the praises of other mens inuentions.

Attempt not two things at once, for the one will hinder the other.

Be not slacke to recompence them that haue done thee good.

Be rather too much forward, then too much negligent.

Let thy loue hang on thy hearts bottome, not on thy tongues briin.

Be

Be not superfluous in wordes, for they do greatly deface the authority of the person.

Let vertue be thy life, valour thy lone, honour thy fame, and heaven thy felicity.

Be not ledde away with euery new opinion, for it is the onely way to bring thee to error.

Let not thy liberality exceede thine ability.

Let not the eye go beyond the eare, nor the tongue so farre as the feete. *Plato.*

Chuse rather to liue solitary, then in the company of wicked women.

Beware of pride in prosperitie, for it will make thee impatient in time of aduersitie.

Neither suffer thy hands to worke, thy tongue to speake, nor thine eares to heare, that which is filthy and euill. *Hermes.*

Be not secure, lest want of care procure thy calamitie, nor bee too carefull, lest pensie thoughts oppresse thee with miserie.

Speake no more to a stranger in priuate, thē thou wouldest haue publicly known.

Hazarde not thy happe on anothers chance.



chaunce.

Be alwaies one to thy friend, as well in aduersity as in prosperity.

Behold thy selfe in a looking-glasse, and if thou appeare beautifull, doe such things as become thy beauty, but if thou seeme foule, then performe with good manners, the beauty that thy face lacketh. *Soc.*

Chuse thy wife rather for her wit and modestie, then for her wealth and beauty.

Keepe secret thy mishap, lest thine enemy waxe ioyfull thereat.

Keepe whatsoeuer thy friend committeth vnto thee, as carefully as thou wouldest keep thine owne.

If thy parents waxe poore, supply their want with thy wealth; if froward with age, beare patiently with their imperfections.

Honor them that haue deserued honor.

Liue and hope, as if thou shouldest die immediatly.

Neuer praise any vnworthy person because he hath worldly wealth.

Tell no man afore-hand what thou intendest, for if thou speede not in thy purpose, thou shalt be mocked. *Socra.*

Neuer

Never wish for those things that cannot be obtained.

Rather chuse to purchase by perswasion, then to enioy by violence.

Striue not in wordes with thy parents, although thou tell the truth.

Haunt not too much thy friends house, for feare he waxe weary of thy often coming, neither be too long absent, for that ingendreth suspitiō of thy true friendship.

Fly from the filthy pleasures of the flesh, as thou wouldest fly from the sting of a serpent.

Giue to a good man, and he will requite it, but if thou giue to an euill man, he will aske more. *Anaxag.*

Receiue not the gifts that an euill minded man doth proffer vnto thee.

If thou intend to doe any good, defer it not till the next day, for thou knowest not what chaunce may happen the same night to preuent thee. *Olaus Mag.*

Giue not thy selfe to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not be able to sustaine the aduersity which may afterward happen.

To a man full of questions, make no  
answere

answere at all. *Plato.*

Take good heede at the beginning to what thou grauntest, for after one inconvenience an other followeth.

If thou doubt in any thing, aske counsaile of wise men, and be not angry although they reprove thee.

Live with thine vnderlings, as thou wouldest thy betters should live with thee, and doe to all men as thou wouldest be done vnto.

Boast not of thy good deedes, lest thy euill be also laid to thy charge.

Performe thy promise as iustly as thou wouldest pay thy debts, for a man ought to be more faithfull then his oath. *Aurel.*

If thou doe good to an ill disposed person, it shal happē to thee as it doth to those that feed other mens dogs, which barke as well at their feeder as at any other stranger.

Never spread thy table to tale-bearers and flatterers, nor listen with thine eares to murmuring people. *Bia.*

Bee not like the boulder, which casteth out the floure, and keepeth the bran.

*Si vis ab omnibus cognosci, da operam ut à nemine cognoscaris.*

*Wits Common-wealth.*

*Nulli te facias nimis sodalem,  
Gande bis minus, & minus dolebis.*

*Of Consideration.*

*Defi. Consideration or iudgement, is that which properly ought to be in euery Magistrate, observing the tenor of the law; it is the distinguisher of controuersies, and bringer forth of happy counsailes and agreements.*

**C**onsideration is the enemy to vntimelie attempts. *Solon.*

There is no needles point so small, but it hath his compasse, neither is there any haire so slender, but it hath his shadow.

He is not to be accounted rich, who is neuer satisfied, nor happy, whose stedfast mind in quiet possession of vertue is not established.

The consideration of pleasures past, greatly augments the paines present.

No man doth so much reioyce at his prosperity present, as hee that calleth to minde his miseries past. *Cbilo.*

It is a benefit to denie such things as will hurt him that asketh them.

The pardō may wel be grāted, where he that hath offended is ashamed of his fault.

Wise men will alwaies consider what they

they ought to doe before they conclude any thing.

In any affaires whatsoeuer, there can be no greater danger, or else no greater safety, then soundly to consider, into whose handes men commit their causes. *Iustin.*

We must think with consideration, consider with acknowledging, acknowledge with admiration, admire with loue, & loue with ioy in the midst of woe. *S.P.S.*

Not so hard is the inuention in getting, as the disposition in keeping, when it is gotten. *Ouid.*

Men lose many things, not because they cannot attain them, but because they dare not attempt them. *Pythag.*

As a vessell saureth alwaies of the same liquor wherewith it was first seasoned, so the mind retaineth those qualities in age, wherein it was trained vp in youth. *Hor.*

Consideration is the roote of all noble things, for by her we do attaine to the end of all our hopes.

True consideration is the tutor both to action and speaking.

The haters of consideration neuer prosper in their actions.

*Wits Common-wealth.*

Consideration is an honour to the meaneſt, & improuidence a ſhame in Princes.

Good conſideration ought to be laide before wee giue credite, for faire tongues oft-times worke great miſchiefe.

Circumſpect heed in warre is the cauſe of ſcaping many dangers in peace.

The cauſes bringing circumſpection; are feare, care, neceſſity, and affection. Feare afflicteth, care compelleth, neceſſity bindeth, affection woundeth.

Be circumſpect to ſhew a good countenance to all, yet enter not into familiaritie with any, but onely ſuch whoſe conuerſation is honeſt, and whoſe truth by triall is made truſtie. *Archim.*

Suddaine truſt brings ſuddaine repentance.

*Qui ſua meſſur pondera, ferre poteſt.*

*—ver ſato diu quid ferre recuſent,*

*Quid valeant humeri.* Horac.

*Of Office.*

Deſi. Office or duty is the knowledge of man concerning his owne nature, & cōtemplation of diuine nature, and a labour to benefit our ſelues and all other men; it is alſo taken for authority or rule.

Man.

**M**Ans life may not be destitute of office, because in it honestly consisteth.

Office is the end whereunto vertue aimeth, & chiefly when we obserue things comely.

The first office of duety, is to acknowledge the Diuinity.

Office is strengthened by zeale, & zeale makes opinion inuincible.

We must feare a dissembling officer, because he delights in a tyrannous office.

The office of a wise man, prefers euer consideration before conclusion.

In doing nothing but what we ought, we deserue no greater reward but what we beare about vs. *Chrys.*

To know euil is an office of profit, but to vse euill, is a sinne of indignity.

Vpon the Anuile of vpbrayding, is forged the office of vnthankfulness.

It is an office of pity to giue a speedie death to a miserable and condemned creature. *Bias.*

Loue, sufficiency, and exercise, are the three beauties which adorne offices.

Old mē wel experienced in lawes & customs ought chiefly to be chosen officers.

*Wits Common-wealth.*

It is not meete that man should beare any authority, which with his money seeketh to buy another mans office.

The buyers of offices sell by retaile as deere as they can, that which they buy in grosse.

No point of Philosophy is more excellent, then office in publique affaires, if officers doe practise that which Philosophers teach.

Where offices are vendible, there the best monied ignorants beare the greatest rule.

They which sell offices, sell the most sacred thing in the world, euen iustice it self, the cōmon-wealth, subiects, & the lawes.

He is onely fit to rule and beare office, which comes to it by constraint, and against his will.

The office of a Monarch is cōtinually to looke vpon the Law of God, to engraue it in his soule, & to meditate vpon his word.

Officers must rule by good lawes, and good examples, iudge by prouidence, wisdom, and iustice; & defend by prowesse, care, and vigilance. *Acsi.*

*Pericula, labores, dolores etiam optimus  
quisque*



*quisque suscipere mauult, quàm deferere vllam officij partem. Cicero.*

*Sigismundus Romanorum Imperator dicere solitus est, nulla nobis militia opus esset, si suas quique ciuitates prætores, ceterique magistratus moderatè iusteque gubernarent.*

### Of Ancestors.

*Defi. Ancestors are our fore-fathers, the reputed first beginners of our names and dignities, from whom we challenge a lineall descent of honour: prouing our selues of their selfe substance.*

**T**Rue Nobility descending from ancestry, proues base, if present life continue not the dignity. *Ofor.*

What can the vertue of our ancestry profit vs, if we doe not imitate them in their godly actions?

Great merits aske great rewards, and great ancestors vertuous issues.

As it is more cōmon to reuenge then to reward, so it is easier to bee borne great, then to continue great. *Stobens.*

It is miserable to pursue the change which gaines nothing but sorrow, and the blotte of ancestry.

The thing posselt is not the thing it  
M 4 seems,

*Wits Common-wealth.*

seemes, and though we be great by our  
ancestors, yet we forget our ancestors. *Sue.*

The shifting of chambers changeth not  
the disease; and the exchange of names,  
exchangeth not nature and ancestry.

Ambition, which chiefly comes from  
ancestors, being got to the top of his de-  
sires, cuts off the meanes by which he did  
clime.

From our ancestors come our names,  
but from our vertues our reports.

Mercenary faith is discontented with e-  
very occasion and newe start-up glory,  
with any old fame.

Whē greatnes cannot beare it selfe, either  
with vertue or ancestry, it ouerthrowes it  
selfe onely with the weight of it selfe.

Many troubled in conscience for disgra-  
cing their names with rash acts, in colde  
blood repent their dishonors.

The base issue of ignoble ancestry, will  
lose their troths to save their liues.

Might will make his ancestors whom  
he pleaseth.

The euēt of things is closed vpon dark-  
nes & though we know what our ance-  
stors were, we know not what we shal be.

The

The longer we delay the shew of vertue, the stronger we make presumptions, that we are guilty of base beginnings.

The more a mā toiles his mind, the more he is defiled, & the more a man boasts of euill ancestors, the more he is dismaied.

*Stemata quid faciunt, quid prodest (Pōtice) longo  
Sanguine censerī, pictosque ostendere vultus,  
Maiorem, & stantes in curribus Aemilianos?  
Iuuenalis.*

—genus, & proanos, & quae non fecimus ipsi,  
Vix ea nostra voco. Ouid.

### Of Warre.

**Defi.** Warre is of two sorts, ciuill & forraine, ciuill warre is the ouerthrow of all estates, & Monarchies, and the seede of all kindes of euill in them, euen of those that are most execrable; it begetteth want of reuerence towards God, disobedience to Magistrates, corruption of manners, change of lawes, contempt of iustice, and base estimation of learning and science. Forraine war, is that which Plato calleth a more gentle contention, and is then onely most lawfull, when it is for true religion, or to procure the continuance of peace.

**T**Here is nothing more vnconstant then warre, did not patience make it stable,

*Wits Common-wealth.*

stable, and true hope succesfull.

Warre for excellencie, (as that betweene *Euripides* and *Xenocles*) is pleasing in the sight of all men.

Than warre there is nothing more necessarie, for the breach of friendship by dissension strengtheneth the powers of loue in her newe coniunction.

Warre is most lawfull, when it is warranted by the Word, either to defend a mans owneright, or to repulse the enemies of GOD. *Lactan.*

Diuersity of religion, is the ground of ciuill warre, in shew, but it is ambition in effect.

Warre ought to be deliberately begun, but speedily ended.

Affaires of warre must be deliberated on by many, but concluded on by a few. The effects of war are couetous desires, the fall of iustice, force & violence. *Epiet.*

War was onely ordayned to make men liue in peace.

In the sacke of a towne, haue an especiall care, to preserue the honour of Ladies and Maides, from the violence of vnruilie fouldiours.

Haue

Haue an especiall care to whom yee commit the gouernment of an Armie, Towne, or Fort, for loue doth much, but money doth more.

Entring into thy enemies Campe, let all things of vse and baggage follow thee at the back, but thine enemy comming vpon thee, let the same be brought into the middle of the Army.

Where thou maist conquer with money, neuer vse Armes; and rather choose to ouercome thine enemy by policy then by fight.

In places of danger, and in troublesome times, euer double the number of thy Sentinels.

Necessity makes war to be iust. *Bias.*

*Nulla salus bello, pacem te poscimus omnes.*

*Incerti sunt exitus pugnarum, Marsq; est communis, qui saepe spoliante iam & exultante euerit, & percutit ab obiecto. Cic.*

### Of Generals in Warre.

Defi. *Generals are the heads and leaders of Armies, and they ought to be great, magnanimous, and constant in all their doings; free from the defects of rashnes, and cowardise.*

THE

**T**HE Tent of the Generall, is the pure riuer running through the Army, by whose soundnes all his souldiers are preserved and made stout; but if it be impure or corrupted the whole host is infected.

Vnlesse wise and valiant men be chosen Generals, the old chaos will returne, and Vertue die at the feete of confusion.

He that wil be a Commander in Armies, first let him be commanded in the same, for an ambitious souldiour will neuer make a temperate conductor.

A wise Generall must not only fore-cast to preuent such euils as he heares of, but also be circumspect to fore-see such ill as may happen beyond expectation. *Demost.*

A Generall, after the battaile ended, must haue a circumspect care, how he praiseth one Captaine more then another.

A Generall ought not to bring all his forces to battaile at once, vnlesse it be vpon great aduantage. *Olaus.*

It is very needefull for a Generall, to know the humour & disposition of his aduersaris General, whō he fighteth against.

The oration of a Generall giues courage to cowardes and base-minded souldiers.

diers. *Vigētius.*

A couetous Generall, purchaseth to himselfe more hate then loue.

A General must not be ignorant of such things as are necessary in a iourney.

Captaines must be valiant, as despising death, confident, as not wonted to be overcome, yet doubtfull by their presēt feeling & respectfull by that they see already.

A Captaines feete ought to be steddie, his hands diligent, his eies watchfull, and his heart resolute.

It is requisite for a Generall to know all aduantages of the place where the battell should be fought.

It prooveth oft the ruine of an Armie, when the General is careless, and maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall, to follow his enemy flying.

It behooueth that the Generall be alwaies lodged in the midst of the Campe.

A General or Captaine in danger, ought to change his habite or attire. *Ferds.*

The death of a Generall, or his being in danger, must bee dissembled, for feare it procure the losse of the battaile.

*Wits Common-wealth.*

A good Generall, should euer be like a good shepheard, looking into the wants of his souldiours, and pouiding all things necessarie to comfort them. *Basil.*

Let a Generall giue honour to a renowned burial, in how meane a person so euer it did inhabite; for honour after death, encourageth as much as wealth in life. *Vig.*

If thou beest a Commaunder in Armes, despise not the poorest; for honours birth issueth from the wombe of desert.

The whole scope of a Generals thoughts, should be to win glory, and amplifie renowne, loathing to be a plague or scourge of affliction, seeking by conquest to erect, not by victorie to confound. *Cesar.*

The Trophy of a Generall is his own conscience, & his valour is his tombs treasury.

Commanders in Armes, shoud not be cholen for their age or riches, but for their wisdom and valour.

A Generall, or chiefe Gouvernour, must be wise to command, liberall to reward, and valiant to defend.

There are eight conditions that a General ought to haue; to auoid vniust wrongs, to correct blasphemers, to succour innocents,



cents, to chastice quarrellers, to pay his souldiers, to defend his people, to prouide things necessary, & to obserue faith with enemies.

*Dux in consilio, posita est virtus militum.*

*Optimus ille dux, qui nouit vincere & victoria uti.*

### Of Policie.

**Defi.** *Policie is a word derined of the Greeke word Politeia, which is the regimēt of a citie, or Cōmon-wealth; & that which the Grecians call politicall gouernment, the Latines call the gouernmēt of a Common-wealth, or of a ciuill societie. This word Policie, hath bin taken amongst the antients, sometimes for a Burgesie, which is the enioying of the rights and primildges of a Towne, sometimes for the order and maner of life, used by some politicall person, & sometimes the order & estate whereby one or many Townes are gouerned, and politike affaires are managed and administred.*

**P**olicy is a necessary friend to prowesse. The war cannot be prosperous, where enemies abound, & money waxeth scant.

No man ought to giue that treasure to any one in particular, which is kept for the preservation of all.

*Wits Common-wealth.*

It is greater commendation to obtaine honour by policy and wisedome, then to haue it by discent.

That country may aboue all other bee counted happy, where every man enioyeth his owne labour, and no man liueth by the sweate of another body. *Potion.*

Of right that Common-wealth ought to be destroyed, which once of all other hath beene counted the flower of vertue, & after becommeth the filthy sincke of vice.

There can be no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field, which will be first ready to command, and last ready to fight.

What power and policie cannot compasse, gold both commands and conquers. *Aristi.*

He that getteth by conquest doth much, but he that can well keepe what he hath gotten, doth more.

Money and souldiers are the strength and sinewes of the warre. *Agésil.*

It is better to preuent an inconueniencie by breaking an oath, then to suffer iniurie by obseruing promise.

War.

Warlike feates are better learned in the bloody fields of Africk, then in the beautifull Schooles of Greece.

It is better to haue men wanting money, then money wanting men. *Themist.*

The authority of a Common-wealth is impaired, when the buildings be ruinated.

In prooffe of conquest men ought to profit themselves as much by policy as by power.

There are no Cōmon-weales more loose, then those where the common people haue most libertie. *Cicero.*

A policy is soone destroyed by the pride men haue in commanding, and libertie in sinning.

In Common-weales such should be most honored, who in time of peace maintaine the state in tranquillity, and in the fury of warre defend it by their labour and magnanimity. *Plato.*

A Monarke is best in a well gouerned state.

A certaine man vrging the popular estate to *Lycurgus*, was thus answered by him, First ordaine thou such a gouernment

in thine owne Common-weale.

Because many cannot fitly gouerne, therefore it is most necessary that one should be made Soueraigne. *Homer.*

The Oracle of *Apollo* at *Delphos*, being demanded the reason why *Iupiter* should be the chiefe of Gods, sith *Mars* was the best souldier? made this answere: *Mars* is valiant, but *Iupiter* is wise. Concluding by this answere, that policy is of more force to subdue then valour.

One *Nestor* is more to be esteemed then ten such as *Ajax*.

Strength wanting wit & policie to rule, ouerthroweth it selfe. *Horac.*

*Publica res ad priuatū cōmodum trahi potest, dummodo status publicus non ledatur.* *Cicer.*

• *Diu apparandum est bellū, ut vincas celerius.*

Of Courage.

Defi. Courage is a fiery humour of the spirits, kindling the minde with forwardnesse in attempts, and bearing the body through dangers and the hardest adventures.

Courage and courtesie, are the two principall points which adorne a Captaine.

Courage consisteth not in hazarding with-

without feare, but in being resolutely minded in a iust cause. *Plut.*

The talke of a souldier, ought to hang at the point of his sword.

The want of courage in Commanders, breedes neglect & contempt among souldiers.

Faint-hearted cowards are neuer permitted to put in plea at the barre of loue.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge instructing a mā how with cōmendations to aduenture dangerous & feareful things, & in taking them in hand, to be nothing terrified. *Soc.*

The courage of a man is seene in the resolution of his death.

Fortitude is the fairest blossome that springs from a noble minde.

Fortitude is the meane betweene feare and boldnes.

There is not any thing hard to be accomplished, by him that with courage enterpriseth it. *Cicero.*

Courage begun with deliberate constancy, and continued without change, doth seldome faile.

*Wits Common-wealth.*

It cannot be counted couragious and true victory, that bringeth not with it some clemencie. *Bias.*

To cōquer, is naturall, to pittie, heavenly.

It is more courage to die free, then to live captiue. *Leofte.*

*Bias* holding warres with *Iphicrates*, King of *Athēs*, falling into the lapse of his enemies, & his souldiers fearefully asking him what they should do? he answered, Make report to those that are aliue, that I died with courage, fighting, & I will say to the dead, that you scape cowardly flying.

Courage aduentureth on danger, conquereth by perseuerance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or sooner great and mighty, then the triall of a peruerse fortune; nor any thing breedeth a more stability of faith and patience, then the exercise of aduersities.

Heate is the instrument, and anger the whetstone of fortitude.

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocrity,  
hath

hath audaciousnes for one, and feare for his other extreame.

As fortitude suffereth not the mind to be directed by any evils, so temperance suffereth it not to be drawne from honesty by any allurements.

Courage is the Champion to iustice, & neuer ought to contend, but in righteous actions. *Epistle.*

Thunder terrifieth children, & threatnings feare fooles, but nothing dismayeth a man of courage and resolution.

Courage is a wise mans coate, and cowardise a fooles cognizance.

— *Ignauum est redire a parcere vite.*

*Quemcumq; magnanimum videris, miserumoges.*

### Of Fame.

*Defi.* Fame is but an eccho, and an idle rumor of reports, which running from eare to eare conueyeth thorow the worlde the sidings of truth and faishood.

**T**Here is no sweeter friend then Fame, nor worser enemy then report.

It is a part of good fortune to be wel reported of, and to haue a good name. *Plot.*

It is no small pleasure to haue a good name, and yet it is more fraile then any

glasse. *Erasmus.*

A good life is the readiest way to a good name.

Desire to be famous, but first be carefull to purchase fame with credite.

There is no kind of mishap more infamous then for a mā to lose his good name, and to be ill reported of amongst all men for his bad dealing.

As the shadow doth follow the body, so good deeds accompany fame. *Cicero.*

Fame is the speedy Herralde to beare newes.

Fame riseth vp like a bubble, continueth like a shadowe, and dies in the bosome of Time.

There is nothing more famous in a prince, then the loue of his subiects, nor any thing more famous in subiects then obedience.

Fame is like the turning wheele that neuer stayeth, like the burning flame that quickly quencheth, like the summer fruit that soone withereth.

A good report shineth most cleerly in the deepest darknes.

If thou desire to be well spoken of, then learne to speake well of others, and when thou



thou hast learned to speake well, then learne likewise to doe well, so shalt thou be sure to get a worthy name.

Our good name ought to be more deere vnto vs then our life.

Beauty conquers the heart, golde conquers beauty, but fame subdues and goes beyonde them both.

To flie from fame or destiny, is of all things most impossible.

Keepe the fame which thou hast honestly gotten, for it is a iewell inestimable.

A rumor raised of nothing, soone vanissheth, and the end of it is nothing else, but to make the innocencie of him which is flaundered, to be the more admired. *Erasmus.*

*Honestus rumor alterum est patrimonium.*

*Actum præclare cum ijs est, quorum virtus nec oblivione eorum qui sunt, nec reticentia posterorum sepulta esse poterit. Cice.*

Of Rage.

Defi Rage is a short furie, the inflammation of the blood, and alteration of the heart; it is a desire of reuenge, or regards care of friendship, an enemy to all reason, and as vneasie to be guided by another, as a furious tyrant.

**R**Age or anger, if it be but a small time deferred, the force thereof will bee greatly asswaged, but if it be suffered to continue, it increaseth more and more in mischief, vntil by reuēge it be fully satisfied.

Whilst rage hath run his course, forbear to speake, for many men in their anger will giue no care to reason.

Anger is the first entrance to vnseemly wrath. *Pythag.*

Wrath proceedeth from the feeblenesse of courage, and lacke of discretion.

Women are sooner angry then men, the sicke sooner then the healthy, and old men sooner then young men. *Hermes.*

The ireful mā is more misgouerned then he whom lothsome drunkennes detaines.

The raging perturbations of the mind, doe punish reason, and blind the sight of wisedome. *Anax.*

What ragingly and rashly is begun, doth challenge shame before it bee halfe done.

Greefe neuer leaues a wrathfull man weaponlesse.

Anger is soone buried in a wise mans breast.

Anger

Anger & power meeting together in one man, is more fierce then any thunderbolt.

Flee from the furious in his wrath, and trust not the faire tongue of thine enemy.

He ouercommeth a stoute enemy, that ouercommeth his owne anger. *Cbilo.*

What in priuate persons is termed choller, in great men is called furie and crueltie.

Anger springeth from iniury done vnto vs, but hatred oftentimes is conceived of no occasion. *Arist.*

Wrath & reuenge, taketh from man the mercy of God, and destroyeth & quencheth the grace that God hath giuen him.

He best keepeth himselfe from anger, that alwaies doth remember that God looketh vpon him. *Plato.*

As fire being kindled but with a small sparke, worketh oft-times great hurt and damage, because the fiercenes thereof was not at the first abated, so anger being harboured in the heart, breaketh forth oft-times into much crueltie.

The angry man, meditating vpon mischief, thinketh that he hath good counsell in hand.

Wrath

Wrath is a desire to be reuenged, seeking a time or opportunity for the same. *Laſla.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choler, or rather hatred of vice.

Anger is the ſinewe of the ſoule, for that it ſerueth to increaſe valour, being moderate and temperate. *Plato.*

Anger makes a mā to differ frō himſelfe. There is no ſafe counſell to bee taken from the mouth of an angry man. *Anax.*

Anger is like vnto a clowde, that maketh euery thing ſeeme bigger then it is. Raſh iudgemēt maketh halt to repētaunce.

Anger conſiſteth in habite and diſpoſition, but wrath in deede and effect.

Like as greene woode which is long in kindling, continueth longer hot then the dry, if it haue once taken fire, ſo cōmonly it falleth out, that the man ſeldome moued to anger, is more hard to be pacified in his anger, then he that is quickly vexed.

If thou haue not ſo much power as to refraine thine anger, yet diſſemble it, and keepe it ſecret, and ſo by little and little thou maiſt happily forget it.

Wrath and rigour, leadeth ſhame in

a lease. *Iſocra.*

In correction be not angry, for he that punisheth in his rage, shall neuer keepe that meane which is betweene too much and too little.

Hastie and froward speeches, beget anger, anger being kindled, begetteth wrath, wrath seeketh greedily after reuenge, reuenge is neuer satisfied but in blood-shedding.

As he that loueth quietnes, sleepeth secure, so he that delights in strife and anger, passeth his daies in great danger.

It is good for a man to abstaine from anger, if not for wisdomes sake, yet for his owne bodily healths sake.

He that is much subiect to wrath, and hunteth after reuenge, quēcheth the grace that God hath given him, and commits through rage and furie, more horrible offences then can afterward be reformed,

*Qua libet iratis, ipse aut arma dolor.*

*Ira feras mēies obsidet, eruditus prater labitur.*

Of Crueltie.

Defi. Cruelty is commonly taken for euery extreame wrong, it is the rigorous effect of an euill disposed will, and the fruit which is reapt

*Wits Common-wealth.*

*reapt from iniustice.*

**C**Ruelty hath his curses from aboue,  
but courtesie is graced with the title  
of commendation.

Where lenity cannot reclaine, there se-  
uerity must correct.

It is as great cruelty to spare all, as to  
spare none.

Tyrants vse trial by armes, but the iust  
refer their causes to the arbitrimēt of the  
Lawes.

To pardon many for the offence of one, is  
an office of Christianity, but to punish ma-  
ny for the fault of one, appertaineth pro-  
perly to tyrants.

He that accustoms himselfe with sorrow,  
acquainteth himselfe with crueltie. *Plato.*

It is amongst euils, the greatest euill, and  
in Tyrants the greatest tyrannie, that they  
of themselves will not liue according to  
reason and iustice, but that also they will  
not consent, that malefactors should re-  
ceiue punishment.

It is more profit for a Prince that is a ty-  
rant, that his cōmon-wealth be rich, & his  
Palace poore, then the Common-wealth  
to be poore, and his owne Palace rich.

He

He neuer serueth gratefully, who by violence is subiect to another.

The woman that holdeth in her eye most cruelty, hath often in her heart most dishonesty.

The Captaine that is bloody minded & full of reuenge, is either slaine by his enemies, or sold by his souldiers.

Causelesse cruelty neuer scapes long without reuenge.

With the ireful we must not be importunate to craue pardon, but to desire that vengeance may be deferred.

Tyranny amongst many other euils, is most wretched in this, that his friends dare not counsell him.

He that shewes himselfe cruell towards his seruants, doth manifestly declare, that his will is good to punish others also, but he wanteth authority.

Private cruelty doth much hurt, but a Princes anger is an open war.

Victory should not thirst after blood, nor the gaine of conquest induce a man to crueltie. *Sopho.*

A cruell Prince ouer a rebellious Nation, is a great vertue warring with a world  
of

of wickednes.

*Nulla nobis cum tyrannis est societas, sed summa potius distractio, neque est contra naturam spoliare eum, quem honestum est necare.*

**Of Feare.**

**Defi.** Feare is two folds, good and euill. Good feare is that which is grounded vpon a good discourse of reason and iudgment, standing in awe of blame, reproch, and dishonour, more then death or grieffe. Euill feare is destitute of reason, it is that which we call cowardisme and pusillanimity, alwayes attended on with two perturbations of the soule, Feare and Sadnes; It is also the defect of the vertue of Fortitude.

**T**He feare & reuerence of one God, is more worth thē the strength of al men.

No man can be iust without he feare and reuerence the Lord.

Feare dependeth vpon loue, and without loue it is soone had in contempt.

If thou be ignorant what sin is, or knowest not vertue, by the feare and loue of God thou maist quickly vnderstand them both. *Socrates.*

Hee that feareth God truely, serueth him faithfully, loueth him intirely, praieth vnto



vnto him deuoutly, and distributeth vnto the poore liberally.

Wicked men wanting the feare of God, are haunted of euill, to their owne overthrow and destruction. *Boetius.*

It is the property of a seruant, to feare his Master with hatred, but a sonne feareth his Father for loue. *Amb.*

Neither strength nor bignesse are of any value in a fearefull body.

They that desire to be feared, nedes must they dread them of whom they be feared.

Feare is the companion of a guilty conscience.

A Master that feareth his seruant, is more seruile then the seruant himselfe.

It is a deadly feare to live in a continual danger of death.

It is meere folly for a man to feare that which he cannot shunne.

It is a naturall thing in all men to leaue their liues with sorrow, and to take their deaths with feare.

To demand how many, & not where the enemies be, is a signe of cowardly feare.

Feare followeth hope, wherfore if thou wilt not feare, hope not. *Aesculap.*

It

It many times happens, that the parties not willing to ioyne in loue, do consent & agree together in feare.

It is far better to feare thy choice, then to rue thy vnhappy chance.

He that feareth euery tempest, is not fit to be a traueller.

The sword dispatcheth quickly, but feare tormenteth continually.

Feare standeth at the gates of the eares, and putteth backe all perswasions. *Plato.*

The more a man feares, the sooner he shall be hurt.

Too much feare opens the doore to desperation.

He that through his cruelty is much feared of other men, walketh in small assurance of his owne life.

The feare of death to a wicked person, is of greater force to trouble him, then the stroke it selfe.

A fearefull man neuer thinkes so wel of any mans opinion as he doth of his owne conceits; and yet he will be ready to aske counsell vpon euery trifling cause.

It is a lamentable thing to be old with feare, when a man is but yong in yeares.

*It*

It becommeth not a Commander in Armes to be a man of a featefull disposition. *Olaus.*

The law of feare was melted in the mold of loue by Christ. *August.*

It is the property of a wise man, with a quiet mind patiently to beare all things, neuer dreading more then he need in aduersity, nor fearing things not to be feared, in time of prosperity; but those things which he hath, he honestly enioyeth, and those things which he possesseth not, hee doth not greatly couet.

It becommeth a wise man to be heedfull, but not to be fearefull; for base feare bringeth double danger. *Vigilius.*

It is requisite for all men to know God, and to liue in his feare. But such as worship God for feare lest any harme should happen vnto them, are like them that hate tyrants in their harts, & yet study to please them, because they would in quiet keepe that they possesse.

— *Multos in summa pericula misit  
Venturi timor ipse mali; fortissimus ille est  
Qui propius metuenda pati si communis instent,  
Et differre potest* —

—*Nos maximus omnia cogit  
Quæ possunt fieri facta putare timor.*  
Of Famine.

**Defi.** *Famine is a vehement hungry desire of eating, as thirst is of drinking, which (as Galen saith in the third booke of naturall Faculties) stifles and choaketh the stomacke with euill and noysome humors; & dissolueth and destroyeth the strength thereof: it begetteth lothsomnes, and filleth all the body full of outrageous and fishy diseases.*

**B**Arraine Scythia is Famines Country, and the place of her abode, the sterill and fruitlesse top of Mount Caucasus.

Famine and dearth do thus differ; dearth is that when al those things that belong to the life of man, for example, meate, drinke, apparell, lodging, and other things, are rated at a high price.

Famine is, when all these necessities before named, are not to be got for money, though there be store of money.

God is the efficient cause of famine, and sins the impulsive or forcing causes, which the holy Scripture setteth downe to bee these, Atheisme, Idolatry, contēpt of Gods word, priuate gaine, periury & oppressiō,  
coue-

couetousnes, cruelty, pride, drunkennes,  
& surfetting, and neglect of tith-paying.

After famine, commeth the pestilence.

In the time of famine, mice, dogs, horses,  
asses, chaffe, pels, hides, sawdust, haue bin  
vsed for good sustenance, & at the last mā's  
flesh; yea, that which is not to be spoken  
without trembling, the mothers haue bin  
constrained (through hunger) to eat their  
owne children. *Ioseph.*

When as Hannibal besieged Cassilinum,  
a Citie in Italy, in the Citie, by reason of  
extreame scarfitie, a Mouse was solde for  
two hundred peeces of money, and yet he  
that solde it died for hunger, and the buyer  
liued. *Plinie.*

Fate forbiddeth famine to abide where  
plentie dwelleth.

Famine is like to the eating and deuour-  
ing Vlcer, called *Efliomenus*, called of  
Courtiers (who commonly more then o-  
thers are subiect therevnto) the Woolfe,  
which vlcerateth the skinne, and eateth  
the flesh to the verie bones.

Famine is more intollerable then the pe-  
stilence, or the sword; therefore, when  
God gaue Dauid his choice of these three

evils, he chose the pestilence, as the easiest to be endured.

*Darius*, when in flight he had drunke puddle water, polluted with dead car-kasses, he said, that hee neuer dranke any thing more pleasant; the reason was, because he alwaies before, vsed to drinke ere he was a thirst. *Curtius*.

*Artaxerxes*, when as in a certaine flight he had nothing to feede on but dry figgs and browne bread; Good, God, quoth he, what pleasant food haue I neuer tasted on vntill now!

*Cibi condimentum est fames: potationis sitis.*

—*Neq; enim ceramque fametique  
fata coire sinunt.* Ouid.

Of Ruine.

*Defi.* Ruine is the overthrow or utter subuer-  
tion of all manner of estates making glori-  
ous things inglorious, and bringing well orde-  
red shapes into a chaos or old deformity.

**V**Hen Law-breakers are restored,  
and iudgement cancelled, then e-  
uery one knoweth that his ruine is at  
hand, without any hope of safety.

Souldiours get fame by ruine, honour  
by skars, and praise by clemency.

Ouer

Over the greatest beautie, hangs the greatest ruine.

A litle water cannot quench a great fire, nor a litle hope ease a great misery.

The best deserts, are commonly ruin'd by worst neglects and ill rewardings.

He that hath not tasted misfortune, hath tasted no fortune.

He that sees another mans ruine, must feare his owne misery.

He that hath but one eye, must feare to lose it, and he that hath but one vertue, must die ere he ruine it.

When the heart is inuironed with oppression, then the eares are shut vp from hearing of good counsaile.

The ruines of time, are the monuments of mortality.

Ruine is the friend to solitarines, foe to company, and heire to desperation.

The greatest ruine of the body, is nothing to the least ruine of the soule.

Ruind harts, liue with teares in their cies, and die with mirth in their lookes.

Security puts away ruine, and feare hinders gladnesse.

He that will be reputed valiant, must

*Wits Common-wealth.*

let neither chance nor griefe dismay him.

The study of wisdom, is the readiest  
ruine of griefe and vexation.

Many friends allwage many misfortunes.

Counsaile in trouble, giues small comfort, when helpe is past remedy.

It is good for a man in the midst of prosperity to feare a ruine, and in the midst of aduersity to hope for better succeeding.

Of all creatures, man is the most apt to fall, because being weakest, he vndertakes the greatest actions.

Prosperity is more hurtfull then aduersity, in that the one may be more easily borne then the other forgotten.

*Omnia sunt hominum tenui pendencia filo:  
Et sub:to casu, quæ valuerunt.*

*Suis et ipsa Roma viribusruit.* Horacius.

*Of Fortune.*

Defi. *Fortune is nothing else but a sayned deuice of mans spirit, and a meere imagination without truth.*

**E**Xterior actions are tied to the wings  
of Fortune. *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made  
subiect



subiect to chance and alteration of life.

To a mā whom fortune doth not fauour,  
diligence can little auaille. *Mar. Aurel.*

Fortune hath no power ouer discretion.  
*Solon.*

To him that is fortunate, euery Land is  
his Countrey.

There can be no greater checke to the  
pride of Fortune, then with a resolute cour-  
age to passe ouer her crosses without care.

*S. T. M.*

Fortune flies, and if she touch pouerty,  
it is with her heele rather disdaining their  
wants with a frowne, then enuying their  
wealth with disparagement.

Fortune is so variable, that she neuer  
staieth her wheele, or euer ceaseth to bee  
turning of the same. *Sacra.*

Fortune sheweth her greatnes, when  
such as be of small value, are aduanced to  
the possession of mighty things.

The gifts of Fortune are transitory, ti-  
ed to no time, but the giftes of Nature are  
permanent, and endure alwaies.

Smally aduantage it, that the mind be  
generous, and the body warlike, if he that  
taketh Armes be vnfortunate, for that one

houre of happy fortune, is more worth  
then all the polices of warre.

Euery man is the worke-man of his own  
fortune, and fashioneth her according to  
his manners. *Socra.*

Fortune is the onely rebellious hand-  
maide against vertue. *Plut.*

Fortune did neuer shew her selfe noble,  
but vnto a minde that was generous and  
noble.

Fortune is constant in nothing but vn-  
constancy. *Auel.*

Fortune is like *Ianus*, double faced, as  
well full of smiles to comfort, as of frowns  
to discourage.

Fortune euer fauours them that are most  
valiant, & things the more hard, the more  
haughty. *Cicero.*

The changes of fortune, and end of life,  
are alwaies vncertaine. *Pacinnius.*

Fortune in no worldly thing is more vn-  
certaine then in warre. *Olaus.*

A valiant man neuer loseth his reputa-  
tion because fortune faileth him, but bee-  
cause courage dieth in him.

No man is ynhappy, but he that esteems  
himselfe ynhappy, by the base reputati-  
on

on of his courage.

There can be no man more vnhappy, then he to whom aduersity neuer happened. *Stobaus.*

To bee humble in the height of fortune, stayes the deceit of her wheele in turning.

By the excessiue gaine of wealthy men, Fortune was first made a Goddesse.

Thou shalt sooner find good Fortune then keepe it.

Fortune is vnconstant, and will quickly require againe what shee hath before bestowed vpon thee. *Thales.*

Fortune is not fully pacified when shee hath once reuenged.

That is not thine owne which Fortune hath giuen thee. *Socrat.*

Thou prouokest Fortune to anger, when thou sayest thou art happy. *Aur.*

Fortune is to great men deceitfull, to good men vnstable, and to all that is high, vnsecure.

A happy man shal haue more Cosens & kinsfolkes, then euer he had friends, either by his father or his mothers side. *Thales.*

When Fortune commeth suddainely, with some presēt delight & pleasure, it is a token

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token that by her flattering vs, she hath made ready her snares to catch vs. *Anr.*

Through idlenes, negligence, and too much trust in fortune, not onely men, but Cities and kingdomes, haue beene vtterly lost and destroyed.

Fortune delighteth not so much to keep vnder the vanquished, as to bridle and checke the victors.

Fortune is as brittle as the glasse, & whē she shineth, then is she broken in pieces.

In great perils, it is better that men submit themselues vnto reason, then recommend themselues to Fortune.

Fortune is exceeding slippery, & cannot be held of any man against her own will.

Fortune is neuer more deceitfull, then when she seemeth most to fauour. *Plot.*

*Fortuna multis dat nimis, satis nulli.*

*Nulla tam bona est fortuna de qua non possis queri.*

*Of Riches.*

*Defi. Riches of the Philosophers and Poets are called the goods of Fortune, vnder which are comprehended plate, money, iewels, lands, & possessions in abundance; they are according to their vse, good or badde, good if they bee*

*well*

*well vsed, bad if they be abused.*

**R**iches are good, when the party that possesseth them can tell how to vse them.

Riches rightly vsed, breede delight, pleasure, profit, and praise; but to him that abuseth them, they procure enuy, hatred, dishonour, and contempt. *Plautus.*

As the greater we see our shadow the neerer we draw towards night; so must we feare, lest the more that we our selues abound in wealth, the further off truth & the light estrange themselves from vs.

A wicked man, is either wicked of himselfe, or heire to a wicked man. *Ier.*

As pouerty is not meritorious if it bee not borne with patience, no more are riches hurtfull, vnlesse they be abused.

It commonly happeneth, that those men which enioy most wealth, are most vexed with the greedy desire of getting more, & mightily molested with feare, lest they should lose what they haue already gotten. *August.*

The greatest riches in the world to a good man, is his soule & reason, by which he loueth righteousnes, & hateth inquitie.  
There

*Wits Common-wealth.*

There is no mā more willing to become surety for another, then he that is in want.

He hath riches sufficient, that needeth neither to flatter or borrow. *Solon.*

Rich men without wisdom and learning, are called sheep with golden fleeces.

The more that a miserable man increaseth in riches, the more he diminisheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men haue neede of many lessons to instruct them to doe well. *Phisippus.*

Rich men, through excesse, idlenes, & delicious pleasures, are more grosse in conceite then poorer persons.

Those riches are to be despised, which are lost with too much liberality, and rust with niggardly sparing.

Where riches are honored, good men are little regarded.

It worketh great impatience in a rich man, to be suddainely decaied, and false into pouertie.

He hath most that coueteth least.

Great abundance of riches, cannot of any man bee both gathered and kept without sinne. *Erasmus.*

There

There bee three causes that chiefly mooue mens mindes to desire worldly wealth ; the one is the loue of riches, ease, mirth, and pleasure. Another, the desire of worship, honour, and glory. The third is, the doubtfulnes and mistrust of wicked and faithlesse men, which are too much carefull for their owne living heere in this world, and thinke all they can get, too little to suffice them. *Solon.*

Suffisance is the sure holde which keepeth wise men from euill works. *Poison.*

Vpon a couetous minded man riches are ill bestowed ; for he is neither the warmer cloathed, the better fed, or any thing in shew the more wealthy for them.

If thou know how to vse money, it will become thy Hand-maide, if not, it will become thy master. *Diog.*

Small expences often vsed, consume great substance in short space.

No man is rich by his birth, for all men are borne naked.

He that delights onely in his riches, delights in a dangerous pleasure.

Men should liue exceeding quiet, if these two words (Mine and Thine) were taken away.

away. *Anaxag.*

It is better to haue a man without money, then money without a man. *Themist.*

*Plato* would haue both plenty and poerty to bee banished his Commonwealth; the one because it caused pleasure, idlenes, and ambition, the other, because it maketh abiects, seditions, and men giuen to all filthy lucre.

Siluer commaunds pefants, and golde controles Princes.

Money is the sinewes of warre, and keyes to vnlock hidden secrets.

Plenty begetteth want, for he that hath much, needs much.

O thou vnfaciable hunger of gold & siluer, what is it not that thou doost cōpeil the soules of men to buy and to sell? *Tully*

It is against nature, that we should increase our owne riches and substance with the spoile of other mens wealth.

He that hordeth vp money, taketh paines for other men.

It is a rare miracle for money to want a maister. *Bias.*

As the touchstone trieth golde, so gold trieth the mindes of men.

He



He is rich that liues content with his estate.

*Multa loquor, quid via nummis praesentibus opta,  
Et veniet, clausum possidet arca Iouem.*

*Difficile est virtutes eum reuereri, qui semper  
secunda fortuna sit usus. Cicero.*

### Of Change.

Defi. *Change is generally any alteration, either  
of times, states, studies, opinions, or any other  
facultie whatsoeuer.*

**T**HE whole world is nothing but a shoppe of change, for riches we exchange pouertie, for health sicknesse, for pleasure, sorrow, for honours contempt; briefly, it is nothing els but change, whatsoeuer chanceth vnto vs.

There is no change more certaine, then the change of life to death. *Crates.*

There is no better change, thē for a man that hath bin leaud, to become honest, & for a woman that hath bin as lasciuious as *Lais*, to waxe as repentant as *Maudilen*.

The vnstaied and wandring minded man is neuer wise.

Who changeth peace for war, hath all miseries laide open to his eies, his goods spoyled, his children slaine, his wife rai-  
shed

shed, his cattel driuen away; briefly, himselfe made most miserable to behold his unhappinesse.

Change doth evert the good, and erect the bad, prefer the faithles, and confound desert.

Change seldome brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day; the Summer to winter, youth to age, and prosperity to aduersity.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produceth her increase.

He that by the chance of Fortune mounteth higher thē he should, must arme himselfe with patience, to descend lower then he would.

Change in all matters except they bee mischieuous, is most dangerous. *Xenoph.*

Change of honour is enuies marke.

He is no where, that is euery where.

The plant neuer prospereth, which is often remoued. *Seneca.*

Change and inconstancy spring from  
the

the lightnes of the mind. *Greg.*

What was done is done againe, al things doe change, yet vnder the cope of heauen there is no new thing. *Syrach.*

Euery thing holds the name of the place whence it commeth, yet all things feeble change howsoeuer it commeth.

As there is nothing more certaine then the change of life, so there is nothing more vncertaine then the time when it will change.

Good things quickly passe away, and worse succeed. *Seneca.*

The purest thing that is, may be changed betwixt euening and morning.

What by destinie is decreed, man cannot change or preuent.

The change of opinions, breedes the change of states, & continuall alterations set forward subuersions.

*Cum fortuna manet, vultum seruatis amici;  
Cum cecidit, turpi vertitis ora fuga.*

*Clarissima olim vrbes nunc nihil sunt; qua nunc maxime superbiunt, eandem aliquando fortunam experientur.* *Demost.*

Of Pouerty.

Defi. Pouerty is a tribulation, or want of such

P

necessary

*Wits Common-wealth.*

*necessary things as beleng to our liues and estates, through which we are brought to mishap and misery.*

**A**S Kings haue honor to countenance their actions, so poore men haue honesty to direct their liues.

Pouerty is as glad to creepe to credite, as dignity; & the humble thoughts that smoake from a poore mans cottage, are oft as sweete a sacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater pouerty vnto a man then to want wisdom, wherby he should know how to gouerne himselfe. *Plato.*

There is no fault in pouerty, but their mindes that so thinke it, are faulty.

Pouerty is a branch of temperance, and penury a compendious obseruation of the Lawes. *Stobæus.*

If thou wilt liue after nature, thou shalt neuer be poore, if after thine owne opinion, thou shalt neuer be rich.

Pouerty is the mother of health.

Pouerty is the Mistris of Philosophy.

The miserable lack of the poore man, & the superfluous substance of the rich man moueth much discord among the people.

**A**

A noble minde refuseth no danger, if once he perceiue himselfe assaulted with pouerty.

Pouerty causeth good mens children to be vertuous, so that they attaine to that by vertue, which others come vnto by riches.

Riches are painefull to fooles, and pouerty pleasant to the wise.

Hee neuer accounteth of prosperitie that hath not before beene pinched with pouertie.

He is not poore that hath little, but he that desireth much. *Bias.*

To liue poorely and honestly, is better then to liue richly and wickedly.

Pouertie is the father of innumerable infirmities.

Aduersity is the triall of the minde, & mishap the ballance of the thought.

Pouerty is the mother of ruine.

Necessity is a sore penance, and extremity is as hard to beare as death.

Need teacheth things vnlawfull. *Sene.*

Pouerty, want, extremity, and misfortune, are all easie to be borne, if they bee tempered with content. *Thales.*

*Wits Common-wealth.*

To write to our better, is of necessity, to write to our equall, is of willy, to write to our inferior, is of pure vertue.

The rich doth reuenge himselfe with armes, the poore with teares. *Gruena.*

It is some comfort in misery, to knowe the worst of our mishaps. *S.P.S.*

In aduersity rich men should giue remedy, and wise men minister comfort by good counsell.

It is a thing very common vnto a man afflicted, to seeke the company of another in the like trouble.

There is no man in so wretched condition, but he hopeth to grow better, neither is there any man so set aloft, but he may doubt a suddaine fall. *Isacra.*

He ought not to be dismayed, that from a high estate is descended to a low degree, neither ought he to glory or grow proud, that from a base estate is aduanced to promotion.

As riches is the mother of pleasure and delight, so pouerty is the nurse of sorrow and calamity.

Want is the enemy to desire.

In all estates a meane must be obserued ;

to liue warily increaseth treasure, but to liue wastfully, causeth pouerty. *Prolog.*

Pouerty is no hinderance to wisedom.

Poore men are like little shrubs, that by their basenes escape many blasts, when high and tall Cedars are shaken.

Where poore men intreat and cannot obtaine, thererich men command, and wil be obeyed. *Sener.*

Mishap is the true touch-stone offriendship, and aduersity the triall of friends.

Happy is that mishap, where we passe into greater perfection.

Pouerty that contenteth is great riches.

Care not for pouerty, sith no man liueth so basely as he was borne. *Salust.*

It is giuen onely to a wise man to bee content in pouerty.

Suffer that with patience which thou canst not auoyde, and be not displeased at thy poore estate.

The beggers crutch, serueth him both to leane vpon, and to fight withall.

Patiently should that be borne, which no strength can ouercome, nor counsell auoyde; whether it be pouerty to pinch the body, or aduersity to crosse the mind.

## *Wits Common-wealth.*

Pouerty possessed in safety, is better then great riches enioied with much feare.

When a man is plagued with pouertie and sickenes, both ioyned together, without any succor or easement, then riseth in him an intollerable grieve, a fire not able to be quenched, a sorrow without remedie, and a tempest full of wrackes.

Pouerty is a vertue of it selfe. *Diog*

He liueth in most wretched estate of beggery, that is not indued with any good qualitie.

*Si ad naturam viuas, nunquam eris pauper; si ad opinionem, nunquam eris diues: exiguum natura desiderat, opinio immensum. Seneca.*

*O vine tuta facultas!*

*Pauperes angustiq; lares, o munera nondum*

*Intellecta Deum.*

## *Of Banishment.*

**Defi.** Banishment is a putting away, or driving out of any man, either from the place where he ought and should inhabite, or from thence where he tooke delight, and desired to dwell.

**F**OR sin was man thrust into the world, therefore his life in it is banishment.

No banishment is sweet, but the banishment of a righteous soule from the prison  
of



of a world wearied body. *Stobaeus.*

Banishment is there where is no place for vertue. *Cicero.*

The banished man without a house to dwell in, is like a corse without a graue to rest in.

It is better for a man to be banished his country with wise men, then to liue there still amongst fooles.

He that denieth himselfe to his country, is in banishment already.

Wherefoeuer a man liues well, there is his country. *Cicero.*

A chaste eye exileth licentious lookes.

Good fortune attends not every great estate, nor euill chace every exiled person.

To stuffe thy coffers with coyne, is to commit thine honour to exile. *Mar. Aur.*

True happines is neuer had till after death, nor exile welcome, but in death.

It is a needlesse question, to aske a sicke man, if he be willing to haue his health, or an exile if hee would bee called from banishment.

Death and banishment, come soone enough, if slow enough.

There is more sorrow in losing a mans

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owne country, then in conquering a world of other nations. *Themist.*

Sweet is rest after long pilgrimage, and great is the comfort that a banished man takes at tidings of his repealement.

It is the nature of man to loue those things deereſt which are baniſht fartheſt from him,

He that in the morning is proude of his poſſeſſions, may happen ere night to bee baniſhed from his pleaſures.

Beauty and youth once baniſhed, are neuer repealed.

The comfort of fugitiues, is that there be many fugitiues.

Care followeth a fugitiue perſon, euen as a ſhadow followes the body.

*Exilium terribile eſt ijs, quibus quaſi conſcriptus eſt habitandi locus, non ijs qui omnem orbem terrarum vnam urbem eſſe diſcunt. Cicero.*

*Privari patria magnum malum eſt, ſed maius re quam ſermone.*

**Of Abſence and Preſence.**

**Deſi.** *Abſence is the departing or loſſe of a friend or any other obieſt wherein we take delight; and preſence is the continuall company of the party*

party with whom wee desire to be most con-  
uerfant.

**A**bsence in loue makes true loue more  
firme and constant. *Nisbus.*

We neuer know how profitable the pre-  
sence of a friend is, vntill we haue felt the  
want of his absence for a time.

The absence of friends is the presence of  
griefes. *Bias.*

As contraries are known by contraries,  
so the delight of presence is knowne by  
the hell of absence.

Man separate from money, is like a soule  
separated from a body.

The griefe of vnwished absence, is worse  
then the wound a of stubborne launce.

A tedious presence decayes loue, and a  
long absence forgets true familiaritie.

Absence puts off happines, and time al-  
ters resolutions.

Whē thought absents it selfe from truth,  
the soule presents her selfe to sin. *Demost.*

The euils got by absēce, wisdom recureth.

Take heed of speaking ill of the absent.

The solitary mā is either a god or a beast.

Life and faith once absented, neuer re-  
turne.

The

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The fairest presence is but a dunghill,  
couered ouer with white and purple.

Infamy is neuer absent from arrogancy. *Diogenes.*

Men gaine their desires by trauell, sustaine them by thought, and are absent from them by annoyance. *Aristip.*

The presence of one day blameth the absence of another, but the last shall giue judgement of all that is past.

The absence of punishment, is no pardon for transgressions.

*Non una eademque molestia est rerum presentium & absentium.* Eurip.

*Distantia loci non separat amicitiam sed operationem.*

**Of Acts.**

**Defi.** *Acts are the monumentall deeds of our times, and our actions are the Ensignes, by which are knowne the perfectnes of our good or euill living.*

**A**ll the praise of inward vertue, consisteth in outward action. *Cicero.*

An action without reason, and a reason without an action, are both a like imperfect.

Action is the ready entrance into contemplation.

temptation.

A silent deed is better then an vnprofitable word.

Neither can good words colour a badde action, nor badde wordes deprave from a good action.

Shape beautifies an Image, & good actions commend a man.

Actions are by so much more manifest then words, by how much the eyes are surer witnessers then the eares.

It is an argument of too much weakenes, to remember what should haue beene done.

In action a man doth not onely benefit himselfe, but profit others. S. P. S.

God would neuer haue deliuered a soule into the body, which hath armes and legs (only instruments of action) but because it was intended the minde should imploy them.

There must not onely bee in a man a minde of charitie, but also distributing hands. *Amb.*

Action is the matter of vertue and honour.

By the actions of a good man, we ad-  
iudge

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judge alwaies the excellencies of his life.

An imperfect man, by one perfect good action, gaines a liberall name of goodnes.

Speech is one of the greatest actions, which makes manifest the prudent vertues of the soule.

All new actions seeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend. *Ouid.*

Presumptuous boldnes is a base action in the eyes of thy betters.

So loue as thou maist hate, so hate as thou maiest loue, and both without challenge.

The end of euery thing is the triall of the action.

*Conscientia bene acte vite, multorumque benefactorum recordatio iucundissima est.*

*Exercitationes virtutum in omni etate mirificos afferunt fructus.*

**Of Praise.**

**Defi.** Praise is an exalting, or lifting up to honour, either the good parts we behold in others, or those excellencies with which our eies (tickled by delight) are enamoured.

There

**T**Here be many that in words are ready to praise that which is good, and few that in workes are willing to follow the same.

It is better to be prayſed for true ſpeaking, then to be honoured for flattering and lying.

For a man to praise too much his owne writing, is nothing els but to giue men occasion to ſpeake euill, both of him and his workes.

As it is ſeemely for a Philoſopher, and a wealthy man, to praise the profits of peace; euen ſo in his mouth it is vncomely to prate of the perils of warre.

Perfit praise and felicity, conſiſteth in a contented life, and a happy death. *Solon.*

Praise beſtowed on an vnworthy perſon, is a manifeſt ſigne of flattery.

Praise is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing deſerueth commendation, vnleſſe it be vertuous.

Praise encourageth the ſpirit to do great and mighty things, and nourisheth true vertue where it is begun.

Commen-

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Commendations maketh the labour light, the wit studious, and the hope rich.

Three things are commendable in a Scholler, silence in his tongue, diligence in his reading, ciuilitie in his behaviour.

He which often praiseth one, abuseth himselfe, confirmeth an error, and prooueth in the end a lier; and he which is praised, becommeth a great deale more vaine.

*August.*

Praise is the hire of vertue. *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserued most by this I answered; I had rather, said he, deliuer one Romane from the hands of an enemy, then enioy all the riches of mine aduersaries.

*Pompey* being growne to the height of his fortune, and exalted by many praises and victories, was then pretilie checkt at his departing out of Athens, *Quantum hominem te esse nosti, eatenus es Deus.*

He that praiseth a man openly, will not stick to flatter him secretly. *Diog.*

To doe good to the poore is a double praise, because a double sacrifice, one to God, another to man.

Most



Most praise-woorthy is the good nurture, that can amend a bad nature.

Vertues beget praise, and praise begets honour and authority.

Nothing is more vncertaine then praise, for what one day gives vs, another day takes away from vs.

It is greater praise to help the helplesse, then to maintaine the needlesse.

In doing that wee ought, deserues no praise, because it is dutie. *Aug.*

If another man praise thee, yet remember thou to be thine owne iudge.

All things that are good, haue euer the preheminence in praise and comparison.

As the shadow followeth the body, so praise followeth vertue. *Seneca.*

To be praised of euill men, is as euill as to be praised for euill doing.

Neuer praise any thing that is not commendable, neither dispraise that which is praise worthy.

The praise of our ancestors, is a light to their posterity. *Saint.*

When they offered to *Titus* a crowne of golde, together with great praises for taking Ierusalem, hee said, that he himselfe  
was

was not the author thereof, but God.

Neuer challeng vnto thy selfe, the praise of another mans enuentions. *Mar. Aur.*

He that praiseth any man because he is a gentleman, praiseth his parents also.

As they which vnwillingly, seeme to haue but little themselves, so they which praise other men slenderly, seeme desirous to be praised themselves. *Iustin.*

It is a point of flattery to praise a man to his face.

Be neither too hasty to praise, nor too forward to discommend any. *Anaxag.*

There is no day so cleere, but it hath some clowde, nor any praise so complet, but it is subiect to the scandall of the enuious.

*Solans allicere nos ad rectè faciendum non potest, nec metus quidem à fortissimis factis potest auocare. Cic.*

*Laus ubi noua oritur, etiam vetus admittitur.*

Of Aide.

Defi. *Aide generally is any reliefe or succour, chiefly in our extremities; and is the greatest upholder of ability, when it is most weak and desperate.*

Sorrow

Sorrow is so hard of beleefe, that it refuseth all aide, imagining truth to be dreames, and dreames to be truth.

Fatall is the aide that brings vs to the ascent of a Crowne, from whence men come not downe, but fall downe.

The over-spreading pompe of aide or might, doth darken weakenes, and debase his violence. *Archim.*

Sorrow makes silence her best aide, and her best Orator.

Reuerent order will not aide iniquitie, or peruert right.

Offences vrged in publique, are made worser, and expell aide.

The shew of iniustice, aides and aggrauates despight. *Hermes.*

The multitude which looke not into causes, rest satisfied with any thing which is aided by the lawes.

Feare casteth too deepe, and is euer too wise, if it be not aided by some resolution.

One man is borne to helpe another, as far as his abilitie will serue.

To helpe the weake, is charitie, and to aide the mighty, presumption. *Greg.*

A doubtfull minded man, can neuer en-

Q

dure

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dure to be aided by any vsuall meanes.

The aide of the Spirit is faith, by which a man is deliuered from a second death.

The grace and law of the Spirit, furnished with the aide of God, iustifieth the wicked, reconcileth the sinfull, and giueth life to the dead.

Wisedome and learning, are the two chiefe aides to vertue & good cōditions. Law is the Queene of immortality, & aide the Lord, which restores the opprelled.

Wise men are not ayded by the Lawes of men, but by the rules of vertue *Solon.*

Euill aide, and inconstant loue, is like the shadow of a cloude, which vanisheth as soone as it is seene.

Honest assistance is without hurt, without hate, and without penury.

The aide of a friend in law, is halfe an end to the law.

He is rash witted, that presumeth too much vpon his owne power.

God giueth his wrath by weight, and mercy without measure. *Erasmus.*

To try the aide of friends, is to prooue the hope of fortunes.

He is a monstrous foole, that will presume

sume to flie with the aide of waxen wings.

*Homo homini, quicumq; sit, ob eam ipsam causam, quòd homo sit, consulere debet.*

*Nul habet aliusiustortuna melius, quàm ut possit; nec natura, quàm ut velit seruare plurimum. Cicero.*

### Of Meane.

**Defi.** *Meane is the mediocritie and best part of any action and must be used in all things: it containeth the full effect of prudence, touching government, and tranquillity concerning the soule.*

**T**He difference of good or bad, consisteth in mediocrity, or a meane in all things.

Curiosity and extremity, banished man from the first modesty of his nature.

Nothing too much, nothing too little, preserveth a meane in all things.

The meane estate is the best estate, indifferent equality, is safest superiority. *Plo.*

He that starueth for drinke by a fountaine side, hath no meane in his misery.

The meane loue is the surest loue, to loue extreamely, procureth either death or danger.

Of two evils, the least is to be chosen,

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for that is the meane to well choosling.

The more men are threatned, the greater meanes they seeke for their safety.

First to become a seruant, is the best meane to be a master. *Diog.*

As stormes wither flowers, so pride confounds meane callings.

All men must till and sow before they can reape, and the meaner man, the more painefull in his labour.

The smallest haire hath his shadow, & the meanest estate his rising and downefalling.

Fire is neuer without smoake, nor extremitie without crosses.

Mountaines hauing too much heate of the Sun, are burnt, Valleys hauing too little heat thereof, are barraine, but such places as hold a meane, are most fruitfull.

Of all the parts in musicke, the meane is the sweetest.

He that keepeth a meane in his diet, shall neuer surfet.

The increasling of passion, multiplieth complaints.

Extremity harbours where meane is not kept.

Cruell

Cruell men haue cruell deaths, where  
temperate persons out-live nature.

Meane thoughts excel ambitious deeds.

Wise men temper their actions to the  
time, and hold a meane in all matters.

The fairest flower may wither, and the  
highest hopes decline by misfortune.

The meane cottage of a Swaine, stands  
in more safety then the palace of a prince.

Standing water is worse then the run-  
ning riuier, and idle ambition more dan-  
gerous then meane industry.

The Mouse which hath but one hole, is  
easily takē, & he that hath but one meane  
to resist harme, is quickly ouerthrowne.

Where there is no meane, there is no or-  
der, and where proportion is not kept,  
there is speedy confusion.

Ere mischiefe come, the meanes to pre-  
uent it ought to be provided.

*Est modus in rebus, sunt certi demique fines,  
Quos ultra citraque nequit consistere rectum.  
Sunt cuiq; modus est, tamen magis offendit ni-  
mum quam parum.*

### Of Labour.

Defi. Labour is (or ought to be) the honest recre-  
ation of the mind, & that industrious worke-  
master,

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*master, which buildeth our knowledges, and makes them absolute by exercise of good testers and continual travell in the Sciences.*

**I**T is not freedom to live licentiously, neither is it libertie to live without labour.

Labour is a mortall enemy to loue, and deadly foe to fancie.

Great labours require sometimes to be eased with honest pastimes.

That which is done slowly, is neuer done willingly.

Take good aduifement ere thou begin, but the thing once determined, dispatch with all diligence.

Labour is a burthen that man vndergoeth with pleasure. *Cicero.*

A man that doth al he can do, doth what he should doe.

By diligent and laborious examination of things past, we may easily foresee things to come.

Hee that endureth labour shall tast the fruite of his travell. *Agripp.*

As nothing mounteth swifter then fire, so nothing archieueeth sooner then labor.

He that endeuoureth, attaineth, he that neglecteth repenteth.



! All errors by labour are cured, huge  
moūtaines leuelled, & weak wits refined.

The hope of a good reward is a great  
incouragement to labour.

Immoderate labours do weaken the bo-  
dy, but a temperate kind of exercise con-  
serueth the same in health.

As the sweetest Rose groweth vpon the  
sharpest prickles, to the hardest labours  
bring forth the sweetest profits.

As brightnes is to rustines, so labour ex-  
celleth idlenes. *Thales.*

No worthy act can be accomplished  
without paine and diligence.

No profit is denied to the painefull  
person.

By vse & labour a man may be brought  
to a new nature. *Demost.*

Labour in youth, waxeth strong with  
hope of rest in age.

Diligence is the mistris of learning, with-  
out which nothing can either be spoken  
or done in this life with commendation,  
and without which it is altogether impos-  
sible to prooue learned, much lesse excel-  
lent in any Science.

Docility gotten by industry, though it

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be hard in conceiuing, yet once obtayned, it is seldome forgotten.

Too much diligence breedeth suspition.

The God which is immortall, doth as it were, sell all things vnto vs for our labour and trauell. *Cicero.*

Without care and diligence no estate can prosper.

Those studies which seeme hard and troublesome in youthfull yeeres, are made right pleasant rests in old age.

There is nothing so hard but diligence and labour may make it seeme easie. *Verg.*

Nothing causeth a man more diligently to doe his duety, then to thinke what he would require of him that is his seruant.

As to euery studious man diligence is a mother, so negligence is a stepdame to all learning. *Boetius.*

There is nothing that sooner maketh a horse fat, then the watchfull eye of his master, nor any thing maketh a land more fertile, then the diligent labour of him that oweth the same.

By danger, dread, and doubtfulnes, diligence is greatly hindered.

*Qui studet optatam cursu contingere metam,  
Multa*

*Multi tulu, fecitq; puer, sudauit, & alfit.*

*Si quid feceris honestum cum labore, labor abis honestum manet; si quid turpe cum voluptate, turpitudine manet, voluptas abit. Cicero.*

### Gf Gladnes.

**Defi.** Gladnes or pleasure, is properly called that delight which moueth and tickleth our senses; which quickly slideth and slippeth away, and for the most part leaueth behind it occasions rather of repentance, then of calling it againe to remembrance.

**O**Ur pleasures are inductions to our griefes.

Oft hath a tragick entrance happy end.

Gladnes with griefe continually is mixt.

Sorrow fore-going gladnes, graceth it.

There is nothing more to be reioyed at, then a good and quiet conscience, which at the latter day shall be a witnes to iustifie, and not to condemne vs.

The gladnes of the heart addeth length to our life, but sorrow of life, hastens death.

Be glad of that day, wherein thy tongue hath not mis-said, and thy heart hath repented thy sinnes.

Disordinate laughter causeth death, and violent pleasures mightie dangers.

All

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All men are glad to see their riches increase, but few men are diligent to amplify their vertues. *Crates.*

All worldly gladnes rideth vpon the wings of Time, and but in heauen, no perfect ioy is found.

Be not glad of thine enemies fall, for he that sitteth surest may be overthrown.

It is better to enter the house of mourning, then the habitation of gladnes. *Orig.*

Sith ioyes are short, take gladnes when it comes, for sorrowes headlong follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the body, followeth the destruction of the flesh. *Mar. Aur.*

Pleasures vnbrideled, carry a man headlong into all licentious liuing.

Pleasures bring losse and dammage to the party that too much delighteth in them, they ingender in his minde sorrow, forgetfulnes of wisdom, and insolencie.

The sweete and simple breach of heauenly gladnes, is the easier to be altered, because it hath not passed thorow worldly

ly wickednes, nor feelingly found the euils which euill carieth with it.

He that is giuen to pleasure, iudgeth all things, not according to reason, but according to sense.

Gladnes is the book of al euils, quenching the light of the soule, hindering good counsell, and turning men aside from the way of vertue.

Pleasure is so much more odious, by how much more shee hideth her venom, vnder the garment of good liking.

Pleasure is a certaine exultation, or an exceeding reioycing, sprung of the euent of things desired.

Pleasure amongst vertues, is like a harlot amongst honest women; for by her flattery she destroyeth man. *Cicero.*

Pleasure is of two sorts, one is said of honest and good things, the other of dishonest. In respect of honest things, it is called *Voluntas*, in respect of dishonest, it is called *Voluptas*.

○ The companion of pleasures is paine.

A wise man ought not to be puffed vp with pleasure, for it is the food of filthines, it killeth the body, weakneth the iudgement,

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ment, & taketh away our vnderstanding.  
*Aristotle.*

He is not worthy the name of a man, that  
spendeth a whole day in pleasure.

*Qui minus delicia, um nouit in vita, minus ti-  
met mortem.*

*Gaudia principium nostri sunt saepe doloris.*

*Gaudia non remanet, sed fugitima volan<sup>t</sup>.*

*Of Liberty.*

*Defi. Liberty is that freedome and happinesse,  
which bringeth the soule to his contentment &  
satisfaction, after the troublous pilgrimages,  
trauels and bondages of this world. Or other-  
wise to liue as a man list.*

**T**Hrough too much liberty, all things  
runne to ruine and confusion.

Liberty in the minde, is a signe of good-  
nes, in the tong, of foolishnes, in the hands,  
of theft, in our life, want of grace.

Nothing corrupteth more then libertie,  
for it maketh the sonne despise his Father,  
the seruant his master, and the Citizen his  
Magistrate.

He is to be counted free, that serues no  
loosenes or infirmity.

No man truely liueth at liberty, but hee  
that liueth vertuously.

The

The wise man that hath the raine of his owne wit, restrained in the handes of his discretion, is onely free.

There is a naturall discord between tyrannie and libertie. *Demost.*

He enioyeth the sweetest liberty, that hath a quiet conscience. *Greg.*

Vertue only yeeldeth men liberty; sinne yeeldeth shame and seruitude.

If the liberty of the Commons be not restrained, the Common-wealth will be destroyed.

A mans minde may be at perfit liberty, though his body be fettered with yrons.

Life lost for liberty, is a losse full of piety.

It is better to die a miserable life, being at liberty, then to liue a magnificent slaue in continuall bondage.

Too much liberty, is a litle bondage, and too great bondage hastens speedy liberty.

A constrained will, seeketh euer opportunity, to slip his head out of the choller.

No man liues happily, if hee want the freedome of liberty.

Death ought to be preferred before seruile slavery and bondage.

It is a hard thing to moderate a man  
much

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much giuen to liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more then is necessary, will oftentimes do more then is tending to honestie.

Where libertie is giuen to offend, sinne is so sweete to the flesh, that there is no difference betweene men and beast, but that men do exceede beasts in beasliness.  
*Hermes.*

He is to be thought free, that is not a bondslaue to iniquity.

*Ille mihi non videtur liber, cui mulier imperat cuius lex imponit, praescribit, iubet, vetat quod videtur: qui nihil imperanti negare potest. nihil recusare audet. Si poscit, dandum est: si vocat, veniendum: si eliciat, abeundum: si minatur, extimescendum.*

*Non potest paruo constare libertas; hanc si magno aestimas, omnia paruo aestimando sunt.*

*Of Seruing.*

*Defi.* Seruing, or seruitude, is a certaine slavish bond of constraint, by which, eather for commodity or loue, men bind themselves to the will of others: making themselves subiect to controlement.

To



**T**O serue or obey well, is a great vertue, & proceedeth of nature, which being good, is holpen by education.

It is as necessary for him that serueth, as for him that commaundeth, to be honestly minded.

Seruants must be obedient to their masters, whether they be courteous or forward. *Plato.*

Nature, and the lawes which preserve nature, bind men that will be seruants, to strict obedience.

The seruants of wisdom, are the righteous of the Church, and their offspring is obedience,

Seruants ought with patience to beare the corrections of their Maister. *Chilo.*

A crafty servant ruleth his master.

The bondage of a wise man is liberty. *August.*

The servant that dutifully honoreth his Master, shall in time to come, finde loue and obedience in his owne household.

The onely fruite of seruice, is loue and reward, and the pleasure thereof, humility and obedience.

The first duty in a Seruant, is willingnes  
to

to learne whatsoever is necessary; the second, faithfulness, in performing truly whatsoever belongeth to his duty; the third, carefulnes, in seeking all honest meanes to profit his master; the fourth, silence in tongue, in not replying against his masters speeches.

There ought to be in a seruant double silence, the one, in not replying, or contradicting; the other, in not revealing abroad what his master doth at home.

Seruants ought not to obey with eyeservice onely, but also with singleness of heart.

It is a most commendable vertue in a seruant, to know how to obey well.

A seruant once made malapert, and saucy, will alwaies after kick at his duty, and scorne the cōtrolement of his master. *Ana.*

Looke what kind of service a seruant doth vnto his master, the like shall surely bee requited when he keepeth seruants himselfe.

Honest and gentle masters, haue commonly proud & stubborne seruants, whereas a master sturdy and fierce, is able with a litle wink, to command more duty, then  
the

the other shall with many words. *Aurel.*

Princes must be serued both with life and goods, and that is the personall seruice of euerie naturall subiect.

All men must be subiect to Principalties.

Men are bound to obey Magistrates, although they command things contrary to publique profit, except it be in such things as are contrary to the lawes of God.

Seruing iustly is a scale of obedience, & a testimony of an vpright conscience. *Cbry.*

Tyrants are termed the scourges of God.

It is treason against God and man, for the seruant to offer violence to his master, but most damnable for a subiect to touch the Lords annointed.

*Nihil est sordius seruitute; ad decus & libertatem nati sumus. Cic.*

*Si miserum est seruire, multo miserius est seruire ijs, quos non possis effugere.*

### Of Obedience.

*Defi.* Obedience is the end whereunto vertue tendeth, namely, when in all our actions wee obserue honesty and comelines, it is that which bindeth the soule, when fully and willingly, without force or constraint, we giue to euery

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*one that which belongeth vnto him: honour to whom honor, reuerence to whom reuerence, tribute to whom tribute, and succour to whom succour belongeth.*

**O**bedience sheweth our nurture, rebellion our corrupt nature.

The Common-weale is alwaies happy, where the subiects are obedient, and the magistrates mercifull.

Wicked men obey for feare, but the good obey for loue. *Aristotle.*

Seruants in word and deede owe dutiful obedience vnto their bodily masters.

Where reason ruleth, appetite obeieth.

Nothing thriueth by strife and contention, but all things florish through loue and obedience.

Disobedience proceedeth from negligence, for he that gouerneth well, shall be obeyed well, but he that giueth to his seruants too much liberty, shall be sure to haue too much losse. *Theopompus.*

They commonly prooue the best masters, that haue beene rhe most obedient seruants.

The obedience of the law, is the maintenance of the law.

Treason

Treason hath no place, where obedience holds principality. *Plato.*

Whosoever obeyeth his superior, instructeth his inferior. *Cicero.*

It is a certaine & infallible obseruation, that the son who hath irreuerently & disobediently honored his Father, is in his old age plagued by his owne posterity. *Aur.*

The humble and obedient gaine honor, but the stubborne & obstinate, reprove.

The more obedient a man is, the more fauour he purchaseth.

The blessednes of a commonwealth, is the obedience of Citizens. *Stobaeus.*

Onely obedience enioyeth the merit of faith. *Bernard.*

Obedience is the badge of deuotion, the scale of contemplation, the safeguard of the penitent, and the schoole of the ignorant.

To obey the Law, is to fulfill the Law.

The wil obedient to reason, neuer straieth, but where men breake all bondes of duty, there follow all sorts of plagues and punishments. *Iustinian.*

Obedience is a vertue due to GOD and man; to God, as our Creator, to man as our Superiour. *Bernard.*

Where reason ruleth, appetite obeyeth.

That country is well kept, where the Prince knoweth rightly how to gouerne, and the people how to obey.

The King himselfe is supreme head of all other authority, and obeyeth no man, but law onely.

If thou vanquish thy Parents with sufferance, thou shalt surely be blest for such obedience.

He obeyeth infinites, that is a bond-slave to his owne lusts. *Crates.*

*Qui bene ducit effecit ut relle cum i quos ducit sequantur.*

*Flectitur obsequio curuatus ab arbore ramus,  
Franges, si vires experire tuas.*

Of Opinion.

Defi. Opinion is a rule of the mind, contayning our woe or pleasures; it is borne of winde of wind, nurst with vnrest, and brought up only with imagination.

**O**pinion makes men arme themselves one against another.

Opinion is one of the greatest pillars which vpholds Common-wealths, & the greatest mischief to overthrow them. *Pon.*

Opinion proceeding from a firme discourse

course of reason, purged from vanity, is perfit iudgement.

Whatsoever opinion perswades vs to be perfit, beeing once approued, becomes most deceitfull.

Opinion neuer iudgeth rightly of any thing as it is indeed, but only as it seemeth to be.

Opinion living in hope, pines in present, and lacketh what euer it hath.

Opinion is the torment of the minde, and the destruction of the body, vainely promising that rest which could neuer be enioyed.

Opinion draws on the ambitious with a vaine conceit of immortality, making possible impossibility.

The variety of opinions among the learned, begets both doubtfulnes and feare in the ignorant. *Theophr.*

The opinions of Iudges haue heapt sutes one vpon another, & made them immortal.

Opinion leaues mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly, is maiestie and integrity

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tegrity of ancient iustice lost. *Crates.*

All sedition springs from opinion, and all sedition is euill, how honest soeuer the ground be pretended.

Opinion is the originall of disobedience, and disobedience is the beginning of fury.

The ground of the Romane ciuill wars, was the diuersity of opinions betwixt the Nobility and the Senate,

The strength of false opinion is of such force, that it ouerthroweth the loue betwixt man and wife, betwixt father and childe, betwixt friend and friend, and betwixt master and seruant. *Demost.*

To know the causes of false opinions, is the onely meane to breake the strength & reote out the force of false opinion.

Profit, honor, losse and dishonor, are foure causes of disioyned opinions.

Great opinions alter not at one instant, but leaue their strength by degrees, by litle and litle, except they be violent.

Dissimilitude being a diuersity of opinions in religion, is cause of ciuill warre.

The diuersity of opinions in subiects, is very dangerous to estates & soueraignes. *Phocion.*



It is impossible for any head to maintaine an opinion cōtrary to the members.

Amongst men that are honest and vp-right in life, and liue contented with their calling, there neuer happeneth diuersity of opinions, nor ciuill warres of religion.

*Gravior & validior est decem virorum sententia, quàm totius multitudinis imperitia.* Cic.

*Vereor de viris doctis iudicare, nè quorum opinionem improbo, illos videor improbasse.*

### Of Credulity.

**Defi.** *Credulitie is a certaine ground and unfained trust which wee repose in the object propounded to our imagination; it is also the destruction of doubt, and an animater of vs to those actions which we credit to be honest.*

**S**O many men, so many minds, and so many mindes, so many beleefes.

Credite is a constant trust in such things as are spoken, or couenanted.

Credite is a figure of faith, or that which faith it selfe is, and is breathed by the Spirit of God into the godly. *Beza.*

Credite or faith, consisteth aboue all things in prayer and meditation.

True beleefe breedeth costancie in prosperitie, and patience in time of affliction.

A good life cannot be separated from a good believe. *August.*

Belieté failes, where Gods truth stands incertaine.

The way to increafe credite, is first to haue credite.

The fruite of believe is made manifest by the loue we beare our neighbours, and by our patience in time of triall.

True believe iustifieth, and that iustification is our redemption.

Credulous believes knitteth together the ioynts of a Common-wealth.

That mean which constituts Common-weales preserues them; faith first constituted them, therefore faith vpholds them.

No man beleeueth willingly more then he himselfe liketh. *Chrysost.*

No gold is so precious as a faithful friēd, whom a man may boldly credite.

Mens credits should be better then debts, for faith should exceede oathes.

Slow believe is the hand-maide of wisdom. S.P.S.

Vnexercised credite is sickly, and vnknowne things, are vnadmired.

Faith built vpon any thing but diuinity,

is dead faith, and like a frame that hath  
no substance or continuation.

From faith comes feare, from feare hate  
of sin, and from hate of sin, euerlasting sal-  
uation. *Amb.*

In the greatest danger, the greatest cre-  
dite is best deserued.

Truth is the daughter of Time, & guide  
to all goodnes.

He that through custome makes litle ac-  
count of his promise, may sweare oftē, but  
shall seldome be beleeued. *Bia.*

Custome without credite, is no better to  
be accounted of then old error.

Credulity is the onely aduantage of ho-  
nest hearts. S.P.S.

It is as great a fault to beleeuē every one,  
as to trust one. *Seneca.*

True faith in God, maketh innumerable  
strong champions, & inuinsible stomacks,  
not onely towards death, but also against  
all the most cruell deuises that can bee  
found, to make death (if it were possible)  
more painefull then death. *Boetius.*

Credite is of greater worth then friend-  
ship, and friendship as worthy as may be.

*Non patitur ludum fama fides, oculus.*

*Non*

- *Non holocausta Deus, sed corda fidelia querit.  
Hæc qui dona gerit, lege beatus erit.*

*Of Secrecie.*

*Defi. Secrecie is a faithfull humour, which  
strengthened by vertue, concealeth in despite  
of misfortune, those things which one know-  
eth may either profit his enemy, or preiudice  
his friend or country.*

**H**E that knowes not when to hold  
his peace, knows not when to speak.

Gold boyleth best when it least bubleth,  
and a flame pressed downe, enforceth the  
fire to smother. *Pacuvius.*

Loue that is kept in secrete, consumes  
in sorrows, and the flames of fancie raked  
vp in silence, will both fire the senses, and  
shrinke the sinewes.

He beareth his misery best, that hideth  
it most. *Archim.*

As silence is a gift without perill, and  
containeth in it many good things: so it  
were better our silence brought our sim-  
plicitie into suspition, then to speak either  
inconueniently, idely, or vnneccessarily.

Those things which are vntold are vn-  
done, for there can be no greater comfort,  
then to know much, nor any lesse labour  
then

then to say nothing.

*Venus* Temple is neuer shut, *Cupids* register lies ever vnfolded, and the secrets of loue, if they be concealed, breede either danger by silence, or death by secrecie. Better it is by speaking litle to make a final skarre, then a deepe wound by much babbling.

Silence is a gift without perill, and a treasure without enemies. *Phocion*.

Women are fitter to conceiue Children, then to conceale secrets.

By mispending treasures, we lose wealth, by discovering secrets, honor and life.

That which thou wouldest few should know, keepe secret to thy selfe.

Silence is more safety then speech, when our enemies be the auditors. *Salust*.

In some place, at some time, and in some companie, it is better to be silent then talkatiue.

As the Viper is torne in sunder when she bringeth forth her little ones, so secrets comming out of their mouthes that are not able to conceale them, doe vtterly vndo & ruine such as reueale them. *Laetan*.

We haue two eyes and two eares, but  
one

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one onely tongue, and that so inclosed within the teeth and lips, betweene the braine and heart, seruing as their truth-man, hauing about it the instrument of all the senses, to the end she put forth nothing, before she haue takē counsell of the said senses her neighbours, and of the inward faculties of the soule, which are the vnderstanding and reason, placed within the braine.

Wine descending into the body, causeth words to ascend.

In some causes silence is dangerous, as if any know of conspiracies against their countrey or King, or any that might greatly preiudice their neighbour, they ought to discover it.

As we must render account for euery idle word, so must we likewise for our idle silence. *Ambr.*

*Querit aquas in aquis, & poma fugacia captat  
Tartarus: hoc ille garula lingua dedit.*

*Non unquam tacuisse nocet, nocet esse locutum.*

*Of Oath.*

*Defi.* Oath is a perswasion or calling of God to witnesse that our assertions are iust, true, & honest; and of oathes some be lawfull, some unlawfull:

unlawfull: the lawfull oath is that which is taken before authoritie; the oath unlawfull, is that which vainely and without occasion is uttered.

**T**He oath which is honest, is a prooffe of fidelitie, the violation whereof is impietic.

An oath is the foundation of iustice, and the truth of incertaintie.

It is better neuer to take God to witnesse, then to forswear him in mockery. *Lactan.*

Oathes doe not credit men, but men their oathes. *Sophoc.*

It becōmeth a man to keep inuiolate the oth which he maketh to his aduersaries, although mishap cause him to yeeld vnto it.

Trough neglect in our oathes keeping, we fill our soules full of lying.

The greatest fault that can be in a prince is periurie.

Gods oath is the confirmation of his promise. *August.*

The bare word of a Prince, ought to stand as an oath in law, and his faith as firme as an Oracle.

To sweare and forswear, is a vice so hatefull, that slaues themselues iudge it worthy

thy of punishment. *Periander.*

He is vnwise that putteth any confidence in the promise of a cōmon swearer.

He that accustometh his mouth to many oathes, procureth vnto himselfe many plagues for a punishment. *Sigismundus.*

As it is not necessary to credite the oath of an Infidell, so it is not lawfull for a Christian to breake his vowe, although it be made to a Saracene.

Traytors bewicht with periury, feare not to betray themselues, so they may betray others.

He that layeth his faith in pawne, bindeth his safety, his honor, & his soule also.

Where faith is taken from oathes, iustice is ruined, loue wounded, and society confounded. *Nephus.*

God in his iustice chastens periurie, euen from the cradle to the graue.

Fauor gotten by periurie, is honor won by infamie.

Sinne is punished with repentance, but periury with damnation. *Quin.*

Vertue is neuer in the mouth where lauish oathes are resident.

Scarfitie of oathes is a most blessed barrenesse.



rennesse.

The oathes vttered in furie , in calmes are repented with teares.

Wicked mens oathes are written in water. *Stobæus.*

Faith giues no honour to any oath , yet oathes broken dishonour faith.

To maintaine oathes, is to suborne blasphemie.

Faith is the deuotion of the soule, and the redemption of the same. *Ierom.*

Wise men thinke more then they speak, & to sweare, is the lest part of their knowledge.

*Solon tantam morum probitatem inesse hominibus oportere dicebat, ut non opus esset ligare iuramento.*

*Lycurgus eatenus amicis & familiaribus auxiliandum esse dicebat, ut interim periniuium non admitteretur.*

### Of Doubts.

**Defi.** Doubts are any incertainties, or irresolute opinions of things, whereby the minde is altogether vsatisfied and perplexed.

**D**oubt being a frensie of the soule, labouring to attaine the trueth, confoundes it selfe in it selfe.

The

The hurts are boundlesse which cometh by doubts and incertainties.

To rest doubtfull in religion, is worthy certainty of high punishment.

There is nothing more troublesome then doubtfull thoughts. *Archim.*

Ignorance is the mother of doubtles, & doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatsoever is contrary to faith, is cleane contrary to saluation.

Doubt proceeds from ignorance, ignorance comes from brutishnes, and brutishnes from want of vertue or wisedome.

As doubts declare men to be base minded, so courage and resolution erecteth Princes.

The Scriptures are sufficient to dissolue all doubts in religion, and not to beleue them, is to perish by them.

By ouermuch trust in a mans owne wit, the greatest doubts are commonly conceived.

Doubtfull presumptions, prooue certaine confusions.

Loue is carefull, and misfortunes are subiect to doubtfulness. S. P. S.

Want

Want of wit breedes doubt, and doubt leaues good things vnfinished.

Doubtfull and melancholy mindes, are cheered with musicke, but wise men with resolution.

He of necessity must erre, that of force must be doubtfull.

There is no greater shame, then for a man to be resolute in worldly actions; and yet wauering & doubtfull in the chiefe points of his religion.

He is worthy to liue alwayes in doubt, which doubts what no man els doubts, but he himselfe onely.

To doubt or mistrust a man for his well meaning, is the very next way to cause him change his minde into false dealing.  
*Bias.*

There is great doubt of that mans wisdom, which is too much ruled by the will of a woman. *Mar. Aur.*

To liue in doubt, is to liue in torment.

He that doubteth euery certainty, and admireth euery trifle, shall sooner bee laughed at for his folly, then commended for his discretion. *Bias.*

He that doubteth of that thing which

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he seeketh, shall neuer know when to find that which he lacketh.

Whatsoever is well done, is aduisedly done, but whatsoever is ill, is doubtfull.

Doubts chase away friends, strengthneth enemies, and slandereth all men.

The beginning of error is doubt, dreaming that our affects agree with the heauens.

Doubts are not ouercome with violence, but with reason and vnderstanding.

When doubts are knowne to be doubts, resolution is better esteemed.

*Qui dubitat, neganti est proximus.*

*Dubitatio cogitationem significat iniuriæ.*

Of Deniall.

Defi. Deniall, is a refusal of any thing propounded, or an apostat backe-falling from a thing formerly affirmed, knowne, or taken.

**T**O deny principles, is to denie truths, and to denie truths, is heresie.

To denie what we feare or desire, is to disproue our owne beleefes.

It is hard to deny to mourne, when nature commaunds vs to weepe.

Vertue rather denies wealth, then to enioy it by ill meanes.

Cloudes

Cloudes cannot couer secrecies, nor denials conceale truths. *Demost.*

To deny the knot of marriage, is to breake the bond of saluation.

The strength of thunder ouer-throweth high towers, and the back-sliding of apostataes confounds soules.

He that denies compassion to the penitent, shall finde small fauour when hee himselfe asketh forgiuenes.

Counsell confounds doubts, and dissolues false denials.

Denials make little faultes great, and truth makes great faults indifferent.

The deniall of truth, is a sicknes of the soule, which can neuer be cured but by the shame of reason. *Hermes.*

He which by deniall hath falsified his oath, shall hardly after recouer his credite.

There cannot be a greater folly, then to trust him that will deny the truth for aduantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

Wise men esteeme many words and many lies both alike.

He that will instruct others in the truth

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must neuer deny the truth himselfe.

Common liars neede more then cōmon wits, else will their tales be found double.

He that lieth, (bearing the cōutenance of an honest mā) by his outward shew of honesty, sooner deceaueth the ignorant, then many other, which seeme more vnhonest.

He that dare presume to make a lie vnto his Prince, wil not spare to deny the truth before a meaner magistrate. *Tho. Aqui.*

To boast the deniall of truth, is more woorthy of punishment then to tell lies. Belceue not him which to day telleth thee a lie of another body; for he wil not stick to morrow, to tel a lie of thee to another mā.

There is no greater signe of wickednes then open herelie. *Amōrof.*

He that obstinately denieth the truth before men vpon earth, wilfully refuseth his soules health in heaven.

He which denies the motions of the flesh, makes good the diuinity of the spirit.

To keepe company with a notorious liar, is a meane to make thy selfe suspected when thou tellest the truth.

The man that through vse & custome denieth truth, and doth (as it were) make  
an

an occupation of lying, shutteth himsele out from the company and presence of God, loseth his good name and credit amongst men, & most horribly ioyneth himsele to the diuels yeelding al his endeuors, to the furtherance of infernall seruice.

*Contra negantem principia, non est disputandum.*

*Qui semel à veritate deflexit, hic non maiore religione ad periuurium, quam ad mendacium perducitur consuevit.*

### Of Repetition.

**Defi.** Repetition is a repeating or rehearsing againe of things past, being either forgotten, or needfull for present vse and commodity; it is also an vpbraiding of good turnes, or a wearisome tediousnes.

**T**O repeate offences, is to make the committer ashamed of his faults.

Oftē to repeate one thing, is wearisome to the hearer, and troublesome to the teller.

Though the hearing of our sinnes repeated, bee bitter, yet the perswasions to amendment is sweete.

Continually to vpbraide men with their misdoings is the next way to make them become desperate.

God himselfe vseth to threaten vs, oftner then to smite vs. *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As it is necessary to finite the yron being hot, so it is needfull to repeate in priuate our owne sinnes, before they proue odious.

To repeate offences with penitence, is a likelihood of amendment.

There can be nothing so plainly repeated, but it may be mistaken. *Terence.*

A wise man will not haue one sin twice repeated vnto him.

Vaine repitition is an occasion of dullnesse.

To repeat one thing often, being needlesse, is a signe of a slender capacity.

It is requisite to know mens natures before we repeate their disgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits, deserneth to be intangled by deceits.

It is the property of fooles and children, often to repeate prophecies.

Though it be a fault generall for all men to sinne, yet very few can endure to heare their  
their



their sinnes repeated.

The things that are most skant to be gotten, are most deere of price, and the things seldome spoken of, are most desired. *Plato.*

The best garments grow old with often wearing, and strange reports waxe stale with too much telling.

Walles are said to haue cares when needlesse repetition hath too much tongue.

The often repeating of our faults, to our selues in priuate, causeth more care in our actions publique.

We must be content to heare what wee would not, when we forget our selues, and doe that which we should not.

Good examples cannot too often be repeated, if we purpose to profit by them.

The often repeating of an iniury receiued, makes manifest that the fact is not freely forgiven.

It is more commendation for a man to be silent, then to make repetition of his good deedes performed. *Aurel.*

Too much of any thing changeth the nature of euery thing. *Terence.*

Fire were not to bee counted fire, if it

wanted heate, nor vertue to be knowne without repetition.

*Qui vetera argumenta verbis nihil mutatis repetunt, auditores fastidio enecant.*

*Non unum hodie, cras aliud, sed semper idem.*

**Of Offence.**

**Defi.** *Offence is any iniury or indignity offered, either in speech or act; whereby either life, or reputation, is called into hazard, making the world in doubt of their vertue.*

**V**Niust offences may escape for a time without anger, but neuer without reuenge.

It were better for a man openly to bee hurt with his enemies sword, then secretly to be wounded with euill speeches. *Tba.*

Of little meddling commeth much rest, and of licentious talke, oft-times ensueth much vnquietnes.

There is no sufficient recompence for an vniust slander.

A fault once excused, is twice committed.

A false report is a wilfull lye.

Light heads and sharpe wits, are most apt to inuent smooth lies.

When the tongue babbles fondly, it is a token that the heart abounds foolishly.

**As**

As a traytor that clippeth the coyne of his prince, maketh it lighter to be waied, but neuer the worse to be tuched; so he that by sinister reports seemeth to impaire the credite of his friend, may make him lighter among the common sort, (who by weight are often times deceiued) but nothing impayreth his good name with the wise, who trie all golde by the touchstone.

If thou speake what thou wilt, thou shalt heare what thou wouldest not. *Bias.*

The greatest barkers are not alwaies the shrowdest biters, and it is farre easier with words to obtaine the victory, then with deedes to attaine the conquest.

To a vertuous minde, an iniurious word doth more hurt then the wound of a sword.

In the body of man, the most necessary member is the heart, the godliest instruments are the eyes, the parts most delicate are the eares, and the thing wherein most danger is, is the tongue. *Thales.*

Nature teacheth vs to speake well, but wisdom teacheth to speake in fit time.

*Epimenides* the Painter, after his returne from Asia, beeing enquired of newes, answered,

swered, I stand here to sell pictures, not to tell tidings.

There is no better philosophy, then for a man to learne silence.

The Lycaonians had a law, that if any stranger should enter discourse with the Mistris of the house, he should for his offence haue his tongue cut out.

The authors of offences and iniuries, are liers. *Plut.*

Amongst the Romanes it was held a great infamy, for a man to praise the good wife of the house.

The eies, handes, and feete, ought not so soone to be subiect to the penalty of the law, as the tongue; becaule they are members for common vse; but the tongue, the instrument of vanity and villany.

Where there is any hope of amends to be looked for, there the first offence deserueth pardon. *Pont.*

A small offence, being often renewed, doth worke some grievous displeasure in the end, to the committer thereof.

The offender feareth the law, but the innocent feareth fortune. *Boetius.*

Where offences of the best are neuer  
pardoned,

pardoned, the worst will amend for feare of extreame punishment.

*Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quàm id in quo aliquem offenderis. Cicero.*

*Nulla tanta potentia est in quam non irruat iniuria. Seneca.*

### Of Accusation.

*Defi. Accusation is the attaindure or challenge of any party in a doubtfull matter, and may be employed, both in the good and euill part, sometimes proceeding from an honest passionate zeale, and sometimes from the defects of further malice.*

**H**E that accuseth another, must looke that he be not guilty of the same fault himselfe. *Salust.*

Spies and accusers, are necessary evils in a Common-wealth.

Perfit vertue, terrifieth an accuser, indifferent vertue whets him on.

Whosoever presently gives credit to accusations, is either wicked himselfe, or very childish in discretion.

Things growne full, grow out of frame, and accusation being at the highest, either resteth, or declineth.

Great

Great accusations haue harde beginnings, both through their owne debates, and their inuentors.

If greatnes could keepe what it gets, it should neuer be accused of infortunes. *Ola.*

Wee accuse nature of prodigality, to spend in one age what should serue for two.

We oppose accusations against Fortune, lest she should burst with presumption.

Other mens sinnes accuse our consciences of frailty.

Ambitious men raise once to dignitie, accuse afterward all other estates of insufficiencie. *Bodi.*

Youthfull counsell, private gaine, and partiall hate, accuse kingdomes of short continuance.

Wars pretending publique good done for spight, worke most iniustice; for they bend their accusations against the mightiest persons.

Flattery, the nurse of vice, is the mother of false accusation, but zeale of iust appeales.

Kings, because they can doe most, are in accusation the worst, though they run into ills by compulsion.

Great

Great men too much graet, vse rigor,  
and accuse humility of dulnes.

He that accuseth himselfe, is a iust man.  
*Chrysost.*

Good must not be drawne from Kings  
by force, nor accusation by threats.

Fooles weepe when great men are ac-  
cused, as pitying the fall of honour.

He that accuseth himselfe, & afterwards  
answereth not, tempteth God. *August.*

Generall calamity, accuseth Princes of  
generall imbecillity.

When great men are accused and con-  
demned, guilty vassales are hopelesse and  
desperate.

No man may be both the accuser and  
iudge. *Plut.*

Princes indangered, seeke their peare by  
any mean, & private persons iniured, seeke  
reuenge many times by false accusation.

The greatest wrongs that euer were ef-  
fected, were then performed, when Prin-  
ces feared to fall by surmize, or accusation.

The accused is not guilty, vntill he be  
conuicted. *Lactan.*

*Ex defendendo, quàm ex accusando, vberior  
gloria comparatur. Cic.*

*Accusator*

*Accusator nocere, monitor prodesse reprehendendo studet.*

Of Slander.

**Defi.** Slander is a part of enuie, and enerie whit as vile and dangerous; it is the superfluitie of a cankered heart, which intraged with choler, after an iniury receiued, or after some report thereof, wanting other meanes of reuenge, doth with slanderous & reprochfull speeches, giue testimonie of his hate and malice.

**F**oule-mouthed Detraction, is his neighbours foe.

The nature of a slanderer, is to call all things into question, and to appooue nothing.

We kill hurtfull Vipers if we spy them, but we nourish slanderers till they kil vs.

As Rates and Mice eate and gnaw vpon other mens meat, so the slanderer eateth and gnaweth vpon the life and flesh of other men.

A tale vnaptly told, may be depraued.

He that hurteth his neighbour by his tongue, woundeth his owne soule by his words.

They that speake euill, and slander the  
dead,



dead, are like enuious dogges, which bite and barke at stones. *Zeno.*

The corrupt heart breaketh out by the leaud tongue, and such as speake euil by all men, are monsters amongst good men.

Whosoever vseth to listen much to mis-report, deserueth either to lose his hearing, or his cares. *Pub.*

A common slanderer, struiuing to bring other men into hate, becomes odious himselfe.

Beleeue not euery report, neither bee thou mooued by vaine suggestions, lest through light trust thou lose friends, or which is more bad, be counted a foole.

There are three sorts of man-slayers, they which kill, they which hate, and they which detract.

Itching cares do swallow many wrongs.

He that trusteth to leaud tongues, is either swolne with hate, plagued with enuy, consumed with thought, endangered by reuenge, or lost in hope.

Nature hath giuen vs two cares, two eies, and but one tongue; to the end we should heare and see more then we speake. *Socra.*

Though the tongue be but a small member,

ber, yet it many times doth more hurt then the whole body beside. *Pittacus.*

Keepe thy friend and keepe thy tongue, for few words couereth much wisdom, and a foole being silent is thought wise.

Diuersitie of meates hurt digestion, and changeablenes of reports beget slander.

Long promises are figures of crueltie, & large slanders, the signes of great enuy.

Slander offends the liuing, and gnawes vpon the dead.

The slanderer doeth euer vniustly accuse, and ought to be punished in the same sort as the party accused should haue bin, if the accusation had beene found true.

Slanderers in ancient time, haue beene marked in the fore-head with a hot yron.

*Apelles*, after he had escaped a false slander, he thus by his Arte described her in a table painted: He pictured a Iudge with the eares of an Asse, hauing on the one side two ladies, Ignorance and Suspition; before him false Accusation, with a countenance full of furie, holding in the left hand a burning torch, and with his right hand pulling a young man by the haire, who lifted vp his eyes and hands to hea-  
uen;

uen; neere unto him, was a man looking pale, earthly, and a squint, which was Envy; two damfels followed false Accusation, named Treason and Deceit; behind whom stood a Lady wayling and mourning, called Repentance, which fastened her eies vpon a very faire Lady, called Truth; declaring by this, that wee ought not lightly to beleue every accusation and flaunder that is brought vnto vs.

*Aut in infamia, vulneribus, aut morte desinit calumnia.*

*Detractor uno verbo tres simul ingulat homines. seipsum, auscultantē, & eum cui detrahit.*

### Of Scoffing.

**Defi.** Quips or scoffes are deprauiings from the actions of other men, they are the ouerflowings of wit, and the superfluous skummes of conceits.

**T**O play the scoffing foole well, is a signe of some wit, but no wisdom.

All kind of mockery ought to be shunned, which is a reproch couered with some fault, and which accustometh the mocker to raile and lie, and mooueth more then an injury, when it proceedeth from a will to outrage, & a malice without necessitie.

*Wits Common-wealth.*

**An Adder** keepes his venom in his taile,  
but the poison of a scoffer is in his tongue.

What is sweet in the mouth, is bitter in  
the stomacke, and scoffes pleasant in the  
eare, are harsh to the best vnderstanding.

A fault wilfully committed by scoffing,  
cannot be amended by repentance.

He that mockes a wise man with flatter-  
ie, mocks him with insufficiencie.

Scoffes haue no reward but disdain, nor  
praise, but ill employment.

To haunt the company of scoffers, is to  
be stained with scoffes.

To mocke the man which loues vs, is  
monstrous villanie.

Good and euill follow one another, so do  
scoffes and hatefull estimation.

The least man can doe some hurt, & the  
obscurest tongue can disparage.

He which most scoffeth, shall be most  
scoffed at for his reward.

To iest is tollerable, but to do harme by  
iests, is insufferable. *Bias.*

It is better to do well then speake well,  
but easier to reprehend then to amend.

One Wolfe will not make warre against  
another, neither wil one scoffer contend in  
scoffes

scoffes willingly with another; but when they do, it proues either fatall or witty.

There are more mockers then well meanners, and more foolish quips then good precepts.

Mocking is an artificiall iniury.

The fairest beauty may proue faulty, and the wittiest scoffe ridiculous.

It is better to haue an open enemy, then a priuate scoffing friend.

It is better to be borne foolish, then to imploy wit vnwisely.

The losse that is sustained with modesty, is better then the gaine that is gotten with impudencie.

It is good to hold an asse by the bridle, and a scoffing foole at his wits end.

To be accounted a noble mans iester, is to be esteemed a mercenary foole. *Bias.*

He that makes an ordinary vse of scoffing, shall neither be well thought of in his life, nor find happines at his death.

*Qui pergit, quæ vult dicere, quæ non vult audire.*

*Parua necat morsu spatiosum vipera taurum,  
A cane non magno saepe tenetur aper.*

*Wits Common-wealth.*

*Of Phisicke.*

*Defi. Phisick is that naturall Philosophy which tendeth to the knowledge of man, and those causes which concerne the health and good estate of his body.*

**P**Hisicke is a continuall fountaine or spring of knowledge, by which wee maintaine long life.

The sicke man desireth not an eloquent Phisition, but a skilfull. *Seneca.*

We begin to be sicke as soone as we be borne. *August.*

The infirmities of the body, is the sobriety of the minde.

The strength of the body, is the weakenes of the mind, and the weakenes of the body, the strength of the soule.

Delicate fare is the mother of sicknes.

Phisicke rightly applied, is the repaire of health, and the restitution of a weake or decayed nature.

Next vnto the glory of God, we ought to regard the profit of the Common-wealth, and then philosophy, which is phisick, nothing being more commodious.

Phisicke being rightly vsed, is an arte to finde out the truth both of diuine and humane

humane beginnings.

The scope of phisicke, is to glorifie God in the workes of nature, teaching men to liue well, and to helpe their neighbours.

A prating Phisition, is another disease to the sicke man.

An Orator doth not alwayes perswade, nor the Phisition cure. *Arist.*

To know the vse of Phisick is sweet, but to taste it, is vnflauery.

It is requisite that he be tormented with paine, which may and will not be eased by phisicke.

Death holdeth a sworde against our throats, and phisicke a preseruatiue of health to our hearts.

Death is most desired of them that bee miserable, and phisicke most esteemed of them that be mighty.

They that be sound themselves, are more ready in counsell, then skilfull in knowledge, to prescribe rules of phisicke to the sicke. *Bias.*

As a blind man cannot see the fault of anothers eyes, so an vnskilfull Phisition cannot perceiue the defects of the body.

To take phisicke when the disease is desperate,

*Wits Com mon-wealth.*

sperate, is to desire the Physition, to helpe to consume our substance.

Medicines be no meate to liue by.

The patient vnruely, maketh the Physition more cruell.

The thiefe is commonly executed that killeth but one man, and the Physition scapeth that killeth a thousand.

Physitions often times, do vse vnder the shew of honey to giue their patients gall; and by this meanes preferue their health; wheras if they went plainely to worke, the sicke would neuer take that which were wholesome, if not lothsome.

The number of Physitions is in the increasing of diseases.

Great variety of medicines doth no good at all to a weake stomacke.

Some haue compared those which vse oftē to take physick, to them which drive the Burgesles out of the city, to place strangers in their roome.

*Hippocrates*, aboue all other things, recōmendeth to a Physition that he should wel aduise himselfe, if in plagues & ordinarie diseases, he found nothing which was diuine; that is to say, whether the hande of God



God were not the proper causes of sickness, of the partie diseased.

Physitions are happy men, because the sunne makes manifest what good successe soeuer happeneth in their cures, and the earth burieth what fault soeuer they commit. *Nicocles.*

*Ægri, quia non omnes conualescunt, non idcirco nulla medicina est. Cicero.*

*Dat Galenus opes & Iustinianus honores.*

*Ex alijs paleas, ex istis collige grana.*

#### Of Paine.

*Defi. Paine, aduersity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations & allurements of the flesh, and which wholly resist the diuine nature of the reasonable part of the soule, fastning it to the body with the waile of discontentment.*

**P**AINE is alwaies a companion of pleasure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble his paine.

Where aduersities flowe, there loue ebbs; but friendship standeth stedfast in all stormes.

*Wise Common-wealth.*

Prosperity getteth friends, but aduersitie trieth them. *Pac.*

In paine and iudgement, the qualitie with the quantitie must be considered.

It is lesse euill to suffer one, then to resist many.

The greatest misery that may be, is to fall into vnknowne misery.

Misery can neuer be so bitter, as eternall felicity is pleasant. *Eras.*

Danger alwaies attendeth at the heeles of pride and ambition.

Aduersity quickneth our sleepey spirits; by prosperity we learne but ignorance, but by aduersity we are taught knowledg.

Misery and life are two twinnes, which increaseth, are nourished, and liue together.

He cannot rightly iudge of pleasure, that neuer tasted paine.

As no fortune can dismay him that is of a couragious minde, so no man is more wretched, then he that thinks himselfe to be vnfortunate.

In the time of calamity most men are more sory for that their enemies can speak of their distresse, then for the paine they endure.

Aduersities

Aduersities happening to good men,  
may vex the minde, but neuer change  
their constancie.

As the most pestilent diseases do gather  
vnto themselues all the infirmitie where-  
with the body is annoyed, so doth the last  
miserie embrace in the extremitie of it  
selle, all his former mischiefes. S. P. S.

Patience breeds experience, experience  
hope, and hope cannot be confounded.

The paine of death is sinne, the paine of  
conscience sin, but the paine of hell is e-  
ternall.

The paine of the eye is lust, the paine  
of the tongue liberty, & the paine of both  
repentance.

Misery is full of wretchednesse, fuller of  
disgrace, and fullest of guilines.

He suffers double punishment, that hath  
his paine prolonged.

He finds helpe in aduersity, that sought  
them in prosperity.

The remembrance of pleasures past,  
agruates the paines that are present.

A fauning friend in prosperity, wil proue  
a bitter foe in aduersity.

It is hard in prosperity, to know whe-  
ther

ther our friends doe loue vs for our owne sakes, or for our goods; but aduersity prooues the disposition of mens mindes.

He that lendeth to another in time of prosperity, shall neuer want helpes himselfe, in the time of aduersitie.

*Ut secunda moderatè tulimus, sic non solum aduersam, sed funditus euersam fortunam fortiter ferre debemus.*

*Nullus dolor est, quem non longinquitas temporis minuat atq; molliat. Cicero.*

### Of Teares.

*Defi. Teares or sorrow, is a griefe or heavines for things which are done and past, they are the onely friends to solitarines, the enemies to company, and the heires to desperation.*

**T**Eares are no cures for distresse, neither doe present plaints ease a passed harme.

There is is no sower but may be qualified with sweete potions, nor any dolefull maladie, but may be allaied with some delightfull musicke.

Teares craue compassion, and submission deserveth forgiuenes. *Greg.*

The violence of sorrow is not at the first to bee striuen withall, because it is like a mightie

mightie beast, sooner tamed with following, then ouerthrowne by withstanding.

Who makes the shortest time seeme long.  
S.P.S.

Women are most prone to teares, and haue them soonest at commaund. *Enrip.*

Sorrow bringeth forth teares, as a tree bringeth forth fruite.

That griefe is best digested, that brings not open shame.

Bury the dead, but weepe not aboue one day. *Homer.*

We shall sooner want teares, then cause of mourning in this life. *Seneca.*

Sorrowes concealed, are more sower, and smothered griefes, if they burst not out, will beake the heart.

The heart that is greatly griued, takes his best comfort, when he finds time to lament his losse.

Teares and sighes, declare the heart to be greatly griued.

A teare in the eie of a strumpet, is like heat drops in a bright sun-shine, & as much to be pitied as the weeping of a Crocodile.

Of sorrow and lamentation, commeth watching and bleared eyes.

Teares

*Wits Common-wealth.*

Teares are the badges of sorrow. *Archi.*

Paffion is a most comberfome guest vn-  
to it felfe. S.P.S.

Deepe conceited sorrowes are like to  
Sea-Iuie, which the older it is, the deeper  
roote it hath.

Paffions are like the arrowes of *Cupid*,  
which if they touch lightly, prooue but  
toyces, but once piercing the skinne, they  
prone deepe wounds.

Where the finalest shewe of teares is,  
there is oft-times the greatest effect of sor-  
rowe.

Teares in many, ease the griued heart ;  
for grieve is like to fire, the more it is co-  
uered, the more it rageeth. *Plut.*

Sheading of teares is the easing of grieve.  
Teares are the fruites of paffion, the  
strength of women, the signes of dissimu-  
lation, the reconcilers of displeasures, and  
the tokens of a broken heart.

Teares are the foode of the soule.

Three are in the eies three sorts of tears,  
the first of ioy, which in old men shew their  
kindnes ; the second of sorrow, which in  
wretched men shew their misery ; the third  
of dissimulation, which in women shewe  
their

their nature.

Lay thy hande on thy heart when thy wife hath the teare in her eye, for then she intendeth either to sound thee, or to lift thee.

When griefe doth approach, if it be smal, let vs abide it, because it is easie to be born, but if it be grievous, let vs beare with it, because our glory shall be the greater.

Care not for sorrowe, it will either dissolve or be dissolued.

How miserable is that griefe, which can utter nothing in the torments. *Seneca.*

Men take a certain pleasure in weeping, when they lament the losse of friends.

*Solon* hauing buried his sonne, did weepe very bitterly, to whom when one said his teares were all in vaine; for that cause, quoth he, doe I weep the more, because I cannot profit with weeping.

Too much sadnes in a man, is as much to be condemned, as ouermuch boldnes in a woman is to be despised. *Bias.*

*Lepidus* by a long griefe conceived of the misbehaviour of his wife, shortned his owne dayes.

To lament with teares the follies of our  
former

former life, is profitable, but to grieve too much for worldly losses, is a signe of foolishnesse.

*Per lachrymas argumentum desiderij querimus, & dolorem non sequimur sed ostendimus, nemo enim sibi tristis est.*

*Cura leues loquuntur, ingentes stupent.* Sene.

**Of Neighbours.**

**Defi.** Neighbours are those in whom wee find towards vs the greatest bonds of charitie, & not as it is vulgarly taken, them that live neere about vs.

**T**He greatest loue in vs, next vnto God, ought to be loue towards our neighbours.

Whatsoever duties we performe in kindnesse towards our neighbours, wee performe vnto God.

Loue is the first foundation of marriage, and coniunction of neighbourhood.

The end of a mans being, is the glory of his Creator, and the loue of his neighbour.

The loue of neighbours, appertaines mightily vnto saluation.

Men are not borne for themselves, but for their country, parents, and neighbours. *Cicero.*



All things on earth are created for men, and men created to worship God, and aide one another.

Whosoever will follow nature, must loue his neighbour, & maintaine societie.

*Themistocles* selling certaine land, made it be proclaimed, that it had a good neighbour. *Plutarch.*

No man may slander or lie for his profit, because such gaine is his neighbours indignitie.

Dutie and profit are two distinct things, & separated, belonging to our neighbors and our selues.

We must esteeme our neighbours loue, as deerely as the purest gold.

It is more praise-worthy to releue one neighbour, then to kill many enemies.

We must frame al our actions to the glory of God, to the loue of our neighbours, and to the profit of the Common-wealth.

The tidings of a bad mans burial, comes neuer too soone to the cares of his neighbour.

The enuy of a bad neighbour, is worse then the sting of a Serpent.

He that lives alone, lives in danger, societie

cietie auoides many perils. *Mar. Aur.*

The loue of our neighbours, binds vs from vnlawfull actions against them.

Gold is prooued in the fornace, and a neighbours loue tried in time of trouble.

That neighbour is to be well thought of, which is ready in good will to help according to his power.

A rolling stone neuer gathers mosse, nor a fickle minded man loue amongst his honest neighbours.

The loue of neighbors is the strongest pillar to support the Common-wealth.

He is carelesse and vncharitable, which will play at Cardes whilst his neighbours house is burning.

Good turnes done to vnthankfull neighbors, is like water poured into open siues.

Necessity ingendereth in a man warre against himselfe, and maketh to hurt his neighbour.

*Vt in re rustica non satis est, te ipsum bonum esse colonum, sed magni refert, cuius modi habeas & vicinum; Sic in vita non satis est, si te ipsum integrum virum presles, sed refert cum quibus habeas consuetudinem.*

*Nunc ego illud verbum superioris cetui, aliquid*

*quid mali esse propter vicinum malum.* Pla.

Prouerbs.

Defi. Prouerbs are the onely sententious speeches of autentique Authors, or the vsuall phrases begot by custome.

**A** Little streame serueth to driue a light Mill.

A small summe will serue to pay a short reckoning.

A leane fee is a fit reward for a lazie clerk.

A rowling stone gathereth no mosse.

All is not gold that glistreth.

Where is nought to be had, the King loseth his right.

It is good to strik the yron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no bush.

Hunger is the best sauce.

Sweete meate must haue sower sawce.

It is euill halting before a Cripple.

Selfe doe, selfe haue.

Harne watch, harne catch.

Too much of one thing, is good for nothing.

Hote sup, hote swallow.

A scabbed sheep wil infect a whole flock.

*Wits Common-wealth.*

Like master, like man.

Looke not a giuen horse in the mouth.

When the belly is full, the bones are at rest.

He that reckoneth without his Hoast,  
must reckon twice.

A carriõ Kite, wil neuer be good Hawke.

He robbeth Peter to pay Paul.

Too much familiarity breeds contempt.

Rome was not built in one day.

Better late thriue then neuer.

After death the Physition.

After dinner must rd.

No fire without some smoake.

A fooles bolt is soone shot.

All couet, all lose.

After a storme commeth a calme.

It is better to bow then breake.

Neede makes the old wife to trot.

Death dealeth doubtfully.

More cost, more worship.

It is an il wind that bloweth none to good.

Much coyne, much care.

Much meate, much maladie.

Much learning, much sorrow.

Looke before thou leape.

Time and tide tarrieth for no man.

Like.

Like lips, like lettice.

Many things chance betweene the cup  
and the lip.

What is bred in the bone, will neuer out  
of the flesh.

Euery man for himselfe, & God for vs al.

Bare words are no lawfull bargaine.

It is good sleeping in a whole skinne.

The end trieth all.

In little medling lieth much rest.

Wake not a sleeping Lion.

The vessell will fauor of the first liquor.

One swallow brings not a Summer.

White siluer drawes blacke lines.

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to be giuen to the  
eyes then to the eares.

Where many words are spoken, truth is  
held in suspition. *Stobans.*

He that goeth a borrowing, goeth a  
forrowing.

A friend in the Court, is better then mo-  
ney in thy purse.

He giues twice that giueth quickly.

He that spareth to speake, spareth to  
speede.

*Wits Common-wealth.*

Seruiſe willingly offered, is commonly refused and ſuſpected.

A mans owne manners doth ſhape him either good or bad fortunes.

A neere friend, is better then a far dwelling kinsman.

*Discipulus prioris poſterior dies.*

*Dulce bellum inexpertis.*

**Of Sentences.**

**Deſi.** *Sentences are the pithy & ſweet flowers of wit, compiled in a ready and detinner brain, and uttered in ſhort and elegant phraſes.*

**H**E that deſireth to make a good market of his ware, muſt watch opportunity to open his ſhop.

Where the foundation is weake, the frame tottereth, and where the roote is not deepe, the tree falleth.

Where the knot is looſe, the ſtring ſlip-peth, and where the water is ſhallow, no veſſell will ride.

Where ſundry flies bite, the gale is great, and where euery hand fleeceth, the ſheepe go naked. *Demost.*

He that talketh much and doth little, is like vnto him that ſailes with a ſide wind, & is born with the tide to a wrong ſhore.

*Eagles*

Eagles flie alone, and they are but sheepe that alwaies flocke together.

The meane man must labour to serue the mighty, and the mighty must study to defend the meane.

Standing streames gather filth, and flowing rivers are alwaies sweete.

He that bites of euery weed to search out the nature, may light vpon poyson, & he that loues to be sitting of euery clowde, may be smitten with a thunder-stroke.

A wanton eie, is the dart of *Cephalus*, that where it leuelleth, there it lighteth, and where it hits, it woundeth deepe.

Depth of wisedome, height of courage, and largenesse of magnificence, get admiration.

Truth of word, meeknes, curtesie, mercy, and liberality, stir vp affection.

There is no man suddainly excellent good, or extreame euill, but growes eyther as he holds himselfe vp in vertue, or lets himselfe slide to vice.

Cunning to keepe, is no lesse commendable then courage to command.

The Court of affection, is held by the racking steward Repentance. S.P.S.

*Wits Common-wealth.*

As life without learning is vnpleasant,  
so learning without wisedome is vnprofitable.

He properly may be called a man, that in his behauour governeth himselfe like a man, that is to say, conformable vnto such things as reason willeth, & not as the motions of sensualitie willeth.

Examples of the dead that were good, do profit men more to liue well, then the counsel of the wicked that be living, which doeth interre and bury those that are now alieue.

Far better it is to be a tennant of liberty, then a Land-lord of thrall.

He that makes himselfe a sheepe, shall be eaten of the Wolfe.

He that loseth fauor on land to seeke fortune at sea, is like him that stared so long at a starre, that he fell into a ditch.

Small helpes ioyned together, wax stronger.

He is vnworthy to be a master over others, that cannot master himselfe. *Phocion.*

A master ought not to be knowne by the house, but the house by the master.

A busie tongue makes the mind repent  
at



at leysure.

By repentance we are drawne to mercie, without whose wings we cannot flie from vengeance.

Where the demand is a iest, the fittest answere is a scoffe. *Archim.*

When dogs fall a snarling, Serpents a hissing, and women a weeping, the first meanes to bite, the second to sting, and the third to deceiue.

A good wolfe wil neuer hunt too neere his owne denne.

Such as be borne deafe or blinde, haue commonly their inward powers the more perfit.

He that helpeth an euill man, hurteth him that is good. *Crates.*

When that thing cannot bee done that thou wouldest, then seeke to compasse that which thou konwest may be brought to passe.

Contempt is a thing intollerable, forasmuch as no man can thinke himselfe so vile, that he ought to be despised.

Suddaine motions & enforcements of the minde, do often breake out, either for great good, or great euill. *Homer.*

*Wits Common-wealth.*

Many men labour to deliuer themselves from contempt, but more study to be reuenged thereof.

It is a corrupting of the good, to keepe company with the euill. *Greg.*

The eye can neuer offend, if the minde would rule the eye.

Where there is diuision, there is confusi-on. *Soion.*

That person is not worthy to liue, that taketh not care how to liue well.

Negligence in priuate causes, are verie dangerous.

Solitarinesse is the fly-enemie that doth most separate a man from doing well.  
*S. P. S*

He that mindeth to conquer, must bee carefull.

Money borrowed vpon vsurie, bringeth misery, although for a time it seeme pleasant.

For a short pleasure, long repentance is the hire. *Xenocra.*

Priuate losse may be holpen by publique paines.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion,

on , rebellion maketh an alteration , and  
changeth kingdomes.

The kinde of contemplation that tends  
to solitarines, is but a glorious title to idle-  
nesse.

Liking is not alwaies the child of beauty.

Iealousie is the harbinger of disdaine.

All is but lip-wisedome that wants ex-  
perience.

Who will resist loue, must either haue no  
wit, or put out his eyes.

Loue is to a yeelding heart a King, but  
to a resisting, a Tyrant. S.P.S.

Feare is the onely knot that harteneth a  
tyrants people to him, which once being  
vntied by a greater force, they all scatter  
from him like so many birds, whose cages  
are broken. S.P.S.

Ambitiō & loue can abide no lingering.

No thraldome to the inward bondage.

The right conceit of young men, is that  
they thinke they then speake wisely, when  
they cannot vnderstand themselves.

He that wil needs stir affectiō in others,  
must first shew the same passion himselfe.

Things lost by negligence, must be re-  
couered by diligence.

*Wits Common-wealth.*

As rewards are necessary for well-doers,  
so chastisements are meete for offenders.

Vertue like the cleare heauen, is without  
cloudes. *S. P. S.*

He that will blame another, must first  
be blamelesse himselfe, especially in the  
matter that he blameth another for.

Suspition breedeth care, and the effects  
of crueltie, stir vp a new cause of suspitiō.

It is best dealing with an enemy when  
he is at the weakest. *Aurel.*

The better sort eschew euill for shame,  
but the common people for feare of pun-  
ishment.

Lawes not executed are of no value, and  
as good not made, as not practised.

Things that are wrongfully gotten,  
haue no certaine assurance.

Not as men would, but as men may, and  
as the nature of things doe require, so  
should they deale.

Where flatterers beare rule, things come  
to ruine. *Pompeius.*

Such is the man and his manners, as his  
delight and studie is.

By diligence and paines taking, all may  
be amended that is amisse.

When

When things are in extremitie, it is good to be of good cheere, and rather indeuor to amend them, then cowardly, to faint & despaire of all.

They that trust much to their friends, know not how shortly reares be dried vp.

God and Nature, doth set all things to sale for labour.

Great is the value of order and foresight to gouerne things well.

Man can better suffer to bee denied then to be deceiued.

Lingering is most lothsome when necessity requireth hast. *Quint.*

The carefulnesse of the wicked, causeth the godly to looke about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering newes, doe neuer good to any state.

Tis better to fight with an enemy at his owne home, then for him to fight with vs in our Country.

Private wel-fare, is not to be preferred before common-weale.

Wisemen being wronged, are to be feared of the wrong doers.

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Carelesse men, are euer most nigh vnto their owne harme.

Faire promises make fooles faine, and flatterers seeke by discrediting others, to benefit themselues.

Good men, sometimes are in greater danger for saying the truth, then euill men for speaking falsely. *Plautus.*

Of one inconuenience often times suffered, many mischiefes commonly followe.

Forbearance of speech is most dangerous, when necessity requireth to speake.

A bold speech vpon a good cause, deserueth fauour.

Sleepe and food, are enemies to the mourning, which passion perswadeth to be reasonable. *S.P.S.*

Often suspecting of others, commeth of secret condemning our selues.

Aduancement is the most mortall offence to enuy.

Through diligence and care, things may be redressed, which were by sloth and negligence forborne. *Anrel.*

He doth wrong, that giueth cause of warre, not he that seeketh the redresse of wrong.

The lesle one feareth his enemy, the nigher he is to his owne harme.

Tis better to beginne warre, then to abide warre.

Such as are carelesse in their owne causes, hardly can bee carefull about other mens affaires. *Tales.*

Corrupt officers neuer want matter to satisfie their corrupt minds.

It is folly to refuse the aide of a stranger, when wee may haue it, and stand in neede thereof.

These three chiefe points are necessarily belonging to a Counsellor, to be bolde, plaine, and faithfull.

That city is of no value, the which is not of abilitie enough to punish wrong doers, neither is that Common-weale any thing worth at all, where pardon, and intercession preuailes against lawes.

The minde of man is his guide in all things, and the same is onely to be instructed, and trained vp with knowledge and learning.

To know well, and to doe well, are the two points belonging to vertue. *Crigen.*

Vertue is praised of many men, but very few

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fewe desire to follo w her effectuall.

1. Honour got by vertue, hath perpetuall assurance. *Cicero.*

That man cannot long indure labour, which wanteth his naturall kind of rest.

The mind of man is man himselfe, and needeth continuall teaching.

Though that all new chances cause presently new thoughts: yet thereby we attaine more stedfastnes against mishaps to come.

After the vnlawfull getting of a couetous Father, followeth the riotous spending of a prodigall sonne.

*Ita viuendū est cum hominibus tanquā Deus viderit, ita loquendū tanquam Deus audiat.*

*Omnia præclara rara; nec quid quam difficilius quā r perire quod sit omni ex parte in suo genere perfectum.*

*Of Similitudes.*

**Defi.** *Similitudes or likenesses, are the Images or pictures of the things to which they are compared; being explaining one thing in a farre different object.*

**A**S that member is nothing profitable, but rather hurtfull to the body, which by corruption is lame & vnperfit,  
fo



so that subiect whose mind is drawne into sundry practises of discord, working the disquiet of a cōmon peace & tranquillitie, may iustly be cut off, as an vnprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authority of the magistrat, so are the good conditions of Rulers, the best stay and strongest defence of inferiours. *Pint.*

As he is not fortunate which is poore and deformed, so they are not to be accounted happy, which are onely rich and beautifull.

As plants measurably watred grow the better, but being watred too much, are drowned and die, so the mind with moderate labour is refreshed, but with ouer-much it is vtterly dilled. *Eraf.*

As any thing, be it neuer so easie, is hard to the idle, so any thing, be it neuer so hard, is easie to the wit well imployed. *Emius.*

As a ship hauing a sure anker, may lie safe in any place, so the minde that is ruled by perfit reason, is quiet euery where.

As that fire smoaketh not much which flameth at the first blowing, so the glory that brightly shineth at the first, is not greatly

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greatly enuied at ; but that which is long in getting, is alwaies preuented by enuie.

As the man that drinketh poyson, destroyeth himselfe therewith, so he that admitteth a friend ere hee perfectly know him, may hurt himselfe by too much trusting him. *Seneca.*

As the perfit golde, which is of a pure substance, sooner receiueth any form then the sturdie Steele, which is grosse and masse metall; so womens effeminate minds are more subiect to suddaine affection, and are sooner fettered with the snare of fancie, then the hard harts of men.

As golden pillars doe shine vpon the sockets of siluer, so doth a faire face with a vertuous minde. *Perian.*

Like as a good Musition, hauing any key or string of his instrument out of tune, doth not immediatly cut it off, and cast it away, but either with straining it higher, or slaking it downe lower, by little and little causeth it to agree; so should Rulers rather reforme transgressions by small corrections, then seeke to cast them away for euery trespasse.

As *Apollidorus* was wont to say of *Chrysippus*.

*sippus* bookes, that if other mens sentences were let out, the pages would be voyde: so may we speake of Brokers, for if other men enioyed their goods, their warehouses would be quickly empty.

As the strong bitternes of the Allow-tree, taketh away the sweetnes of the sweetest honey, so euill workes destroy & take away the praise of good deedes.

As a vessell is knowne by the sound, whether it bee whole or broken; so are men prooued by their speech, whether they be wise or foolish. *Demost.*

As wine in *Platos* opinion, is the daughter of veritie, so loue in *Iamblicus* censure, is the fruite of idlenes.

As in feasts, hunger is the best sauce, so of guests, mirth is the most welcome.

As the occurrence of many things bringeth much trouble, so the consideration thereof, procureth experience.

Like as a battered or crazed ship, by drinking in of water, not onely drowneth herselfe, but all those that are in her; so a Ruler, by vsing vitioussnes, destroyeth not himselfe alone, but all others besides that are vnder his gouernment.

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As ignorant Gouvernours bring their countrey into many inconueniences, so such as are diuellishly politique vtterly ouerthrow the state.

As truth is the center of religion, so contrarie opinions founded on euill examples, are the corruptions of this world, and the bringers in of Atheisme.

As it becommeth subiect to be obedient to their Soueraigne, so it behoueth that the King be carefull for the commoditie of his Common-weale. *Sigis.*

As there is no deliberation good that hangeth on delay, so no counsaile is profitable, that is followed vnadvisedly.

As that kingdome is most strongest, where obedience is most nourished, so the state is most dangerous, where the souldier is most negligently regarded.

As no Phylition is reputed good, that healeth other, & cannot heale himselfe, so is he no good magistrate, that commandeth others to auoyde vices, and will not shunne euill himselfe. *Mar. Aur.*

As the greene leaues outwardly shew that the tree is not dry inwardly, so the good workes openlyt estifie the zeale of.

of the heart inwardly. *Eras.*

Like as a gouernour of a ship is not chosen for his riches, but for his knowledge, so should the chiefe magistrate in euery City, bee chosen rather for his wisdom and godly zeale, then for his wealth and great possessions.

As the goodnes of wise men continually amendeth, so the malice of fooles euermore increaseth. *Pythag.*

As they which cannot suffer the light of a Candle, can much worse abide the brightnes of the Sunne; so they that are troubled with small trifles would be more amazed in weightie matters.

As fire cast into the water, is quickly quenched, so a false accusation against an honest life, is soone extinguished.

As the canker eateth and destroyeth yron, so doth enuie eate and consume the hearts of the enuious.

As the fauour of stinking carrion is noisome to them that smell it, so is the speech of fooles tedious to wise men that heare it. *Solon.*

As the wicked and malicious person is most hardy to commit greatest crimes ;

so is he most cruell and ready, wickedly to giue sentence against another for the same offence.

As men eate diuers things by morsels, which if they should eate whole would choke them, so by diuers daies we suffer troubles, which if they shold al come together, they would make an end of vs in one day.

As sin is natural, & the chastisement voluntary, so ought the rigor of iustice to be temperate, so that the ministers thereof, should rather shew compassion then vengeance; whereby the trespassers should take occasion to amend their sins past, and not to reuenge the iniury present. *Hermes.*

As when the wood being takē from the fire, & the embers quenched, yet neuertheless the stones oft-times remaine hote & burning; so the flesh, though it be chastised with hote and dry maladies, or consumed by many yeares in trauaile, yet concupiscence abideth still in the bones. *Antist.*

As after great stormes the ayre is cleere, so after the floods of repentant teares, the conscience is at quiet.

As darnell springeth vp among good  
wheat,

wheat, & nettles among roses, even so enuy groweth vp among vertues. *Theom.*

As the leaues of a booke which is sel-dome vsed, will cleaue fast together, even so the memory waxeth dull, if it be not oft quickned.

Like as an Adamant draweth by little and little the heauie yron, vntill at last it be ioyned with it; so vertue and wisdome draw mens mindes to the practise thereof.

As a vessell cannot be knowne whether it be whole or broken, vntill it hath liquor in it, so can no man be knowne what he is, before he be in authoritie.

As it is great foolishnes to forsake the cleere fountaines, & to drinke puddle water; so it is great folly, to leave the sweete doctrine of the Euangelist, and to study the dreames of mens imaginations.

As sight is in the eye, so is the mind in the soule. *Sopho.*

As desire is glad to embrace the first shew of comfort, so is desire desirous of perfit assurance. *S.P.S.*

*Vt ad cursum Equus, ad arandum Bos, ad indagandum Canis; Sic Homo ad duas res intelligendum, & agendum natus est quasi immortalis*

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*Deus. Cice.*

*Vt ager quamuis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.*

*Of Brauery.*

*Defi. Brauerie is a riotous excesse, either in apparrell or other ornament; it is also a part of pride, and contrary to decencie and comeliness.*

**E**Xcesse of brauery, brings a man of much wealth quickly to pouerty.

Pride ioyned with many vertues, chokes them all.

They that rather delight to decke their bodies then their soules, seeme men rather created for their bodies then their soules.

Excesse in vanitie hath neuer end.

Theft or violent death, euer waiteth at the heeles of excesse.

They neuer can be carefull to keepe a meane in husbanding other mens wealth, which are carelesse in bestowing their owne substance vpon excesse.

To spend much beyond power, and hope much vpon promises, makes many men beggers which were left wealthy.

He that imployeth his substance in brauery, shall quickly bring his estate to beggery.

The



The cause why brauery is so much esteemed, is the respect the world taketh of the outward appearance, and neglect of the inward excellence.

There are three things that cost derely, and consume quickly; a faire woman that is vnchast, a rich garment that hath many cuttes, and a wealthy stocke on an ill husband.

A foole clothed in a gay garment, if he get any courtesie, may thanke his weede, and not his wit. *Archim.*

As the weede cannot be esteemed precious for the faire flower which it beareth, so ought no man to be accounted vertuous, for the gay garmēt which he weareth.

Building may be ouerthrowne with winde, apparell consumed with moths; what folly is it then for men, to delight in that which the light wind can waist, and the small worme destroy?

He that wasteth his wealth to follow euery fashion, and bateth his substance to maintaine his brauery, may be counted the Mercers friend, the Taylers foole, and his owne foe. *Bias.*

Rich clothes are beggers weedes to a  
X 4                      discon-

discontented mind.

Brauerie of apparrell is nothing worth,  
if the minde be miserable.

Desire of that we cannot get, torments  
vs; hope of that we may haue; comforts vs,  
and the brauerie of that we possesse, makes  
vs become proud.

As oyle being cast vpon the fire, quen-  
cheth not the flame, so brauerie bestowed  
vpon the body, neuer humbleth the soule.

As it is no wisdom, in admiring the  
scabbard to despise the blade; so it is mee-  
re folly, to praise a man for his brauerie, and  
discomend him for his decencie.

Raine can neuer cause the Corne to bring  
forth any fruite, which is sowne vpon  
hard stones; nor speech cannot perswade  
a proud man to become an enemy to braue  
apparell.

Gorgious garments are marks of pride,  
and nests of riotousnes.

As a man would iudge one to be ill at  
ease, which weareth a plaister vpon his  
face, or one that hath beene scourged, to  
be punished by the law; so doth painting  
betoken a diseased soule, marked with a-  
dultery.

Woe to that beauty, which sleepeth not with the face. *Horace.*

If by the ciuill law the child may haue an action of the case, against him which shall deface the portraet of his Father; we wel imagine how much it dispeaseth God, if by artificiall painting wee seeke to correct his workmanship.

Painting hastens wrinckles before old age come. *Chrys.*

Those which are curious in decking of the body, despise the care of their soule.

All kinde of painting, artificiall garnishing, and colouring of haire, was forbidden among the Spartans.

*Splendida sit no'o, sordida nolo cutis.*

*Sint procul à nobis iuuenes, ut scemina compti.*

Of boasting.

*Defi.* Boasting is a part of pride, wherein a man seeketh to extoll himselfe vaine-gloriously, beyond his deserving; or the repute of the world of any action done.

**A** Dog that barketh much will bite but little, and the man that vseth to make great promises, will yeeld but small performance in the end.

Good wittes are often hindered by shame-

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shemefallnesse, and peruerse conceits are boldened by impudencie.

Many mens threatnings be more fearefull in hearing, then hurtfull in effect.

He boasteth in vaine of his great linage, that having no goodnes in himselfe, seeketh to be esteemed for the nobilitie of his ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There be many which can boast of battailes that neuer fought in the fields.

Where the matter it selfe bringeth credite, a man with his glosse deserueth small commendation.

Great boast giueth least courage, and many words are signe of small wit.

Arrogancy is alwaies accompanied with folly, audacitie, rashnes, insolencie, and solitarines. *Plato.*

A boasting tongue is a manifest signe of a cowardly heart. *Bias.*

*Cressus* boasting of his mighty Army, was pretily answered; It is not their multitude which follow thee, but thy courage in leading them, which shall make thee famous.

No man may truly brag of what he hath,  
sith what he hath may be lost. *Eurip.*

*Tully* gloried in that hee had amplified  
the Latinetongue.

The world can boast of nothing but  
vanity, neither can vanity bragge of any  
thing more then the end.

He that boasteth himselfe to know e-  
very thing, is most ignorant; and he that  
presumeth to know nothing, is wise. *Plato.*

Boast is but the scumme of thought, va-  
nishing with fading pleasures, and enter-  
tained by foolish obiects.

Great threatnings are like big windes,  
they bluster fore, but they end soone.

It is foolish boast, whereby men make  
manifest their owne ignorance.

Where good wine is, there needes no  
garland, and where vertues are, there  
needes no commendation.

Of few words insue many effects, of  
much boasting, small beleeves.

Those that boast most, faile most, for  
deeds are silent.

To fill thy mouth with boasting, is to  
fill thy name with slander.

It is better to be silent, then to bragge  
or

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or boast vain-gloriously any thing in our owne commendation.

*Vanā gloriā semper sequitur infamia, & qui insolenter utitur gloria incidit in ignominiam.*

*Phidias sui similem speciem inclusit in clypeo Minerae, cum inscribere non liceret.*

*Of Nature.*

**Defi.** Nature is that spirit or diuine reason, which is the efficient cause of naturall workes, and the preserving cause of those things that haue being through the onely power of the beauenly Word, which is the worke-maister of Nature, and of the whole world: and hath infused into euery thing a lively vertue and strength, whereby it increaseth, and preserveth it selfe by a naturall facultie.

**N**ature in despite of Time, will frowne at abuse.

Nature hath a certaine predominant power over the mind of man.

The man that liueth obedient to nature, can neuer hurt himselfe thereby.

Actions wrought against nature, reape despite, and thoughts aboue nature, disdain.

As Art is a helpe to nature, so is experience the triall and perfection of Art.

As

As nature hath giuen beautie, and vertue giuen courage, so nature yeeldeth death, and vertue yeeldeth honour.

Nature is aboue Art in the ignorant, and vertue aboue all things is esteemed of the wise.

It is hard to straighten that by Art, which is made crooked by nature. *Perian.*

Nature is pleased in the eye, reason in the minde, but vertue in them both.

Consider what nature requires, and not how much affection desires.

Nature guideth beastes, but reason ruleth the harts of men.

Such as liue according to nature, are neuer poore, and according to the opinion of men, they are neuer rich; because nature contenteth her selfe, and opinion doth infinitely couet.

*Philip* king *Alexanders* Father, falling vpon the sands, and seeing there the mark and print of his body, said; How little a plot of ground is nature content with? and yet we couet the whole world.

The God which is God of nature, doth neuer teach vnnaturalnesse. S.P.S.

Nature is higher prised then wealth,  
and

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and the love of our Parents ought to bee more precious then dignitie.

Fire cannot be hid in the straw, nor the nature of man so concealed, but at the last it will haue his course.

In nature nothing is superfluous. *Arist.*

Where nature is vicious, by learning it is amended, and where it is vertuous, by skill it is augmented.

There is no greater bond then dutie, nor straiter Law then nature; and where nature inforceth obedience, there to resist, is to strue against God. *Laſtan.*

Liberall Sciences are moſt meet for liberall men, and good Arts for good natures.

Nature without learning & good bringing vp, is a blinde guide; learning without nature, wanteth much; and vſe without the two former, is vnprofitable.

Nature being alwaies in a perpetual motion, deſireth to be driven to the better parte, or elſe ſhe ſuffereth herſelfe to be waighed down as a ballance to the worſer.

Nature is our beſt guide, whom if wee follow we ſhall neuer goe aſtray. *Arist.*

Nature friendly ſheweth vs by many ſignes what ſhe would, what ſhe ſecketh,  
and.



and what she desireth; but man by some strange meane waxeth deafe, and will not heare what she gently counselleth.

Nature is a certaine strength and power put into things created by God, who giueth to each thing that which belongeth vnto it.

*Quod satiare potest diues natura ministrat.*

*Quod docet intrans gloria, sine caret.*

*Hoc generi hominum à natura datum, ut quæ in familia laus aliqua fortè floruerit, bene fere quisunt eius stirpis (quod sermo hominum ad memoriam patrum virtute celebretur) cupidissimè persequuntur.*

Of Life.

Defi. Life, which we commonly call the breath of this world, is a perpetuall battaile, and a sharpe skirmish, wherein wee are one while hurt with enuy, another while with ambition, and by and by with some other vice, besides the suddaine onsets giuen vpon our bodies by a thousand sorts of diseases, and floods of aduersities vpon our spirits.

Life is a pilgrimage, a shadow of ioy, a glasse of infirmity, and the perfect path-way to death.

All mortall men suffer corruption in their

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their soules, through vice, and in their bodies through wormes.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to liue, then not to know how to liue. *Salust.*

It is hard for a man to liue well, but very easie to die ill.

If a good man desire to liue, it is for the great desire hee hath to doe good; but if the euill desire to liue, it is for that they would abuse the world longer.

The children of vanitie call no time good, but that wherein they liue according to their owne desire, and do nothing but follow their owne filthy lusts.

Mans life is like lightning, which is but a flash, and the longest date of yeeres, is but a bauens blaze.

Men can neither inlarge their liues as they desire, nor shunne that death which they abhorre. *Menan.*

A detestable life remoueth all merit of honourable buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue.

tongue. *Gueuara.*

The man that desireth life, and feareth death, ought carefully to gouerne his tong.

Life is short yet sweete. *Euripides.*

Life to a wretched man is long, but to him that is happy, very short. *Menander.*

Mans life is a warfare. *Seneca.*

The mortall life which we inioy, is the hope of life immortall. *Aug.*

An vndefiled life is the reward of age. *Aug.*

No man is so old, but thinketh he may yet liue an other yeere. *Hierom.*

The breath that maintaineth life, endeth it.

A good life, is the readiest way to a good name. *Anrel.*

Better it is to bee carefull to liue well, then desirous to liue long.

A long life, hath commonly long cares annexed with it.

Most men in these daies, will haue precepts to be ruled by their life, and not their life, to be gouerned by precepts.

Fooles when they hate their life, will yet desire to liue, for the feare which they haue of death. *Crates.*

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Mans life is lent him for a time, and he that gaue it, may iustly demand it when he will.

They liue very ill, who alwaies thinke to liue.

To a man in misery, life seemeth too long, but to a worldly minded man liuing at pleasure, life seemeth too short. *Chilo.*

What a shame is it for men to complaine vpon God, for the shortnes of their life when as they themselves, as short as it is, doe through riot, malice, murthers, care, and warres, make it much shorter, both in themselves and others? *Theophrastus.*

—*hoc est.*

*Viere bis, vitâ posse priore frui.*

*Est nostra vino vita quam simillima*

*Acescit, est quam reliqua parua portio.*

Of the soule.

**Defi.** *The soule is a created substance innisible, incorporall, immortall, resembling the image of her Creator; a spirit that giveth life to the body whereunto it is ioyned; a nature alwaies moouing it selfe, capable of reason and the knowledge of God, to loue him, as being meete to be united to him through loue, to eternall felicity.*

THE.

**T**HE greatest thing that may be said to be contained in a little roome, is the soule in a mans body. *Plato.*

An holy and vndefiled soule, is like heauen; hauing for her Sunne, vnderstanding and the zeale of iustice and charity; for the Moone, faith; and her vertues for the starres.

Euery soule, is either the spouse of Christ, or the aduultresse of the deuill. *Chris.*

The mind is the eye of the soule. *Ploti.*

The soule is compounded of vnderstanding, knowledge, and sense; from which all Sciences and Arts proceede, and from these she is called reasonable.

The soule is deuided into two parts, the one spirituall or intelligible, where the discouise of reason is; the other brutish, which is the sensuall will of it selfe, wandring where all motions contrary to reason rest, and delighting only to dwell, where euill desires doe inhabite.

The actions of the soule, are will, iudgement, sense, conceiuing, thought, spirit, imagination, memory, vnderstanding.

The incomparable beauty of the soule, is prudence, temperance, fortitude, and

justice

All the felicity of man, as well present as to come, dependeth on the soule. *Clem.*

The soule is the organ and instrument of God, wehreby he worketh in vs, and listeth vs vp to the contemplation of his diuine power and nature.

The sweetest rest and harbor for the soule, is a conscience vncorrupted.

The soule payeth well for hire in the body, considering what shee there suffereth.

The soule of the iust man is the seate of wisdom. *August.*

The body is the sepulcher of a dead soule.

The soule is the breathing of God. *Amb.*  
If thy soule be good, the stroke of death cannot hurt thee, for thy spirit shall liue blessedly in heauen. *Basil.*

As they that haue healthfull bodies, easily endure both cold and heat, so they that haue a stayed and settled soule, haue the dominion ouer anger, greefe, ioy, and all other their affections. *Plato.*

It is not death that destroyeth the soule, but a bad life.

A sound soule correcteth the naughtines of the body.

All mens soules are immortall, but the soules of the righteous are immortall and diuine. *Socr.*

It is good to haue a regard to the health of the mind, that the body thereby may be preserued from danger.

The diseases of the body are easie to be cured, but for the malady of the minde, no medicine can be found.

The pleasure of the minde excelleth the pleasures of the body.

By what other name canst thou cal the soule, then God, dwelling in a mans body?

It is as great charity to edifie the soule, as sustaine the body. *Ber.*

The nobility of the soule is alwaies to be thought vpon.

The soule in the flesh is as amongst thorns. *Ber.*

The soule is the naturall perfection of the body. *Aurel.*

The body considereth nothing but what is present, the minde conceaueth what is past, and what is to come.

The soule of man is an incorruptible substance

*Wits Common-wealth.*

stance, apt to receaue either ioy or paine, both heere, and elswhere. *Solon.*

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Of more validity is the sight of one eie, then the attention of ten eares; for in that a man seeth, is assurance, and that he heareth, may be an error.

The sight, the affection, and the hands, are instruments to gather bribes.

What can saying make them beleue, whom seeing cannot perswade. S.P.S.

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One may live without sight, hearing, and smelling, but not without feeling.

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Aſthoſe men which bring vp horſes, will firſt teach them to follow the bridle: ſo they that inſtruct children, ought firſt to cauſe them to giue care to that which is ſpoken.

Men ought to teach their children liberal Sciences, not becauſe thoſe Sciences may giue any vertue, but becauſe their mindes by them are made apt to receaue any vertue. *Seneca.*

Thoſe children which are ſuffered either to eate much, or ſleepe much, be commonly dull-witted, and vnapt to learne.

As waxe is ready and pliant to receaue any kind of figure or print; ſo is a young child apt to receiue any kind of learning.

The child that hath his mind more conſtant then his yeeres, yeeldes many hopes of a ſtaied and toward age.

He that letteth his ſonne runne at his owne libertie, ſhall finde him more ſtubborne then

justice

All the felicity of man, as well present as to come, dependeth on the soule. *Clem.*

The soule is the organ and instrument of God, wehreby he worketh in vs, and listeth vs vp to the contemplation of his diuine power and nature.

The sweetest rest and harbor for the soule, is a conscience vncorrupted.

The soule payeth well for hire in the body, considering what shee there suffereth.

The soule of the iust man is the seate of wisdom. *August.*

The body is the sepulcher of a dead soule.

The soule is the breathing of God. *Amb.*  
If thy soule be good, the stroke of death cannot hurt thee, for thy spirit shall liue blessedly in heauen. *Basil.*

As they that haue healthfull bodies, easily endure both cold and heat, so they that haue a stayed and settled soule, haue the dominion ouer anger, greefe, ioy, and all other their affections. *Plato.*

It is not death that destroyeth the soule, but a bad life.

A sound soule correcteth the naughtines of the body.

All mens soules are immortall, but the soules of the righteous are immortall and diuine. *Socra.*

It is good to haue a regard to the health of the mind, that the body thereby may be preserued from danger.

The diseases of the body are easie to be cured, but for the malady of the minde, no medicine can be found.

The pleasure of the minde excelleth the pleasures of the body.

By what other name canst thou call the soule, then God, dwelling in a mans body?

It is as great charity to edifie the soule, as sustaine the body. *Ber.*

The nobility of the soule is alwaies to be thought vpon.

The soule in the flesh is as amongst thorns. *Ber.*

The soule is the naturall perfection of the body. *Aurel*

The body considereth nothing but what is present, the minde conceaueth what is past, and what is to come.

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then any head-strong colt, when he cometh to be broken. *Bias.*

The best way to make thy children loue thee when thou are old, is to teach them obedience in their youth.

Nothing either sinketh deeper, nor cleueth faster in the mind of man, then the rules which he lerned when he was a child.

The sonne cannot but prosper in all his affaires, which honoreth his parents with the reuerence due vnto them.

When thy Father waxeth old, remember the good deedes he hath done for thee when thou wast young.

Thou hast liued long enough, if thou hast liued to releue the necessity of thy father in his old age.

The law of nature teacheth vs, that we should in all kindnes loue our parents.

Those children that denie dutifull obedience vnto their parents, are not worthy to liue.

*Solom* made a law, that those parents should not be releued in their old age of their children, which cared not for their vertuous bringing vp.

We ought to giue good examples to children.

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es, they shal be inforced to follow good-  
nes and vertue. *Xenophon.*

The Lacedemonians answered *Antipa-*  
r, that they would rather die, then giue  
him their children, which hee demanded  
for hostages; so great account made they  
of their education.

Such as leaue great riches to their chil-  
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nestly, are like vnto them that giue much  
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them at all, for so they waxe fat, but vn-  
profitable. *Socrates.*

He which maketh his son worthy to be  
had in estimatiō, hath done much for him,  
although he leaue him but little wealth.

Children ought to learne that which  
they should do when they are men. *Aug.*

No punishment can be thought great e-  
nough, for that childe, which should offer  
violence to his parents; whom (if there  
were occasion offered) he should be rea-  
dy to defend with losse of his owne life.

Striue not in wordes with thy parents,  
although thou tell the truth.

*Solon* being asked why he made no law  
for

for Paracides; answered, that he thought none would be so wicked.

*Magnam vim, magnam necessitudinem, magnam possidet religionem patremus, mater-nusque sanguis: ex quo si qua macula concepta est, non modo elui non potest, verum eo usque permianat ad animum ut summus furor, atque amentia consequatur eum.*

### Of Youth.

**Defi.** Youth is the fourth age of man, then do men growe in bodie, in strength, and reason in vice and vertue; and at that age the nature of a man is knowne, and whereunto he bendeth his minde, which before could not be discerned, by reason of the ignorance of his age.

**T**He deedes that men commit in their youth, were neuer yet found so vp-right and honest, but it was thought more praise-worthy to amend them then declare them.

Youth that heretofore delighted to try their vertues in hard Armour, take now their whole delight and content in delicate and effeminate amors.

Wantonnesse, libertie, youth and riches, are alwaies enemies to honestie. *Solon.*

Youth

Youth going to warres, ought, to feare nothing but good & euill renowne. *Enr.*

It is very requisite, that youth be brought vp in that part of learning which is called humilitie. *Lactan.*

A man followeth all his life long his first addressing in his youth, as if a tree blossom not in the spring, it will hardly beare fruite in autumnne.

As the Cypres tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth; so vnbridled youth, the more it is by graue aduice counselled, or due corrections controlled, the sooner it falleth to confusion.

Where vice is imbraced in youth, there commonly vertue is neglected in age. *Cic.* Youth fireth his fancie with the flame of lust, and old age fixeth his affections with the heate of loue.

Young yeeres make their account onely of the glistering shew of beauty, but gray haire respect onely the perfect substance of vertue.

The minde of a young man is momentary, his fancie faiding, his affections fickle, his loue vncertaine, and his liking as

light as the winde; his fancie fiered with euery new face, & his mind moued with a thousand sundry motions, lothing that which of late he did loue, & liking that for which his longing mind doth lust, frying at the first, and freezing at the last.

The follies that men commit in their youth, are causes of repentance in old age.

*Cupid* alloweth none in his court but young that can serue, fresh and beautifull to delight, wise that can talke, secrete to keepe silence, faithfull to gratifie, and valiant to reuenge his mistresse iniuries.

The prime of youth is as the flower of the Pine tree, which are glorious in sight, and vnsauourie in the smell.

Youth, if it blush not at beautie, & carry antidotes of wisdom against flatterie, folly wil be the next haven he shal harbor in.

He that in youth guideth his life by reason, shall in age finde the ready footpath from ruine. *Theopom.*

There is nothing sweeter then youth, nor swifter decreasing while it is increasing.

Young Willowes bend easily, and greene wits are intangled suddainly.

So tutor youth, that the sinnes of age



be not imputed to thee. *Pythag.*

Impardonable are their offences, that for heaping vp of riches, forget to bring vp their youth in honest manners.

Noble wits corrupted in their youth with vice, are more vngracious then peasants that are borne barbarous.

Youth well instructed maketh age well disposed.

Hee is most perfit, which adorneth youth with vertues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be instructed.

The impression of good doctrine stamp't in youth, no age nor fortune can outweare

Examples are the best lessons for youth.

The humor of youth is, neuer to thinke that good, whose goodnes he seeth not, S.P.S.

The death of youth is a ship-wrack.

Youth ought to vse pleasure and recreation, but as naturall ease and rest.

The instructions which are given to youth, ought not to be tedious; for being pithy and short, they will the sooner heare them, and the better keepe them.

Young men are no lesse bound to their

## *Wits Common-wealth.*

Tutors for the vertues they teach them,  
then to their parents for the life they gave  
them.

*Semper magno ingenio adolescentes refranandi  
potius à gloria quam inuitandi sunt: amputandi  
sunt plura illi ætati, si quidem efflorescit ingenii  
laudibus.*

*Vicina est lapsibus iuuentus, quia variæ  
æstus cupiditatum feruore calentis ætatis inflam-  
matur.*

## *Of Musicke.*

**Defi.** *Musick is an insearchable and excellent  
Art, in which by the true concordance of sound  
a sound of harmony is made, which reioiceth the  
spirits, and unloadeth griefe from the heart  
and consisteth in time and number.*

**T**He most commendable end of musicke  
is the praise of God.

Disagreeing Musick & vaine pastime  
are the hinderance of delight.

The brutish part of the soule, depending  
of the feeding beast without reason, is that  
which is pleased, and ordered by sound  
and musicke.

Musick is fitter for funerals then feasts  
& rather meet for passions of anger, than  
dalliance and delight. *Enrip.*

Musick

Musicke vsed moderatly, like sleepe, is the bodies best recreation.

Love teacheth musicke, though a man be vnskilful. *Plutarch.*

Musick is the gift of God.

The better musick, the more delighted in.

To sing wel, and to liue ill, is abominable before God.

Nothing raviseth the mind sooner then musick, and no musick is more sweet then mans voice.

There is no law to bee compared with loue, nor any Art to the Art of Musick.

The ignorance of musicke hindreth the vnderstanding of the scriptures. *Augu.*

One day takes from vs the credite of another, and one musicke extinguisheth the pleasure of another.

Musick ouercommeth the hart, and the heartruleth all other members.

Beauty is no beautie without vertue, nor musicke no musicke without Art.

Musicke is a comfort to the mind oppressed with melancholy.

That musicke loseth most his sound and grace, which is bestowed vpon a deafe man.

It is impossible with great strokes to make sweete musick.

The loud sound of Drums and Trumpets, is counted a Captains warfaring musick. *Bias.*

Shame and danger are prides musitians.

Hope is griefes best musick, and overcomes the desires of the soule.

Musick ouer our soules is both Queene and Mistris.

All things in this world is but the musick of inconstancy.

Musick which comforts the minde, hath power to renue melancholie. *Enrip.*

All things loue their likes, and the most curious eare the delicatest musick.

Too much speaking hurtes, too much galling smarts, and too much musick glues and distempereth.

Youth ought to exercise themselves in musick, and to imploy their time in those harmonies which stir vp to commendable operations and morall vertues, tempering desires, greedinesse, and sorrowes forasmuch as musicke consisteth in certaine proportions, and concords of the voyce.

Musick is the Load-stone of fellowship,  
the cheerefull reuiuer of dulled spirits, and  
the sole delight of dancing.

*Siluestres homines, sacer interpretq̃, Deorum,  
Cecibus & fædo victu deterruit Orpheus.*

*Dictus ob id lenire tigres rabidosque leones.*

*Vt quidam magnetes ferrū attrahunt, at Thea-  
medes qui in Aethiopia nascitur, ferrum abigit,  
resputique; Ita est musices genus, quod sedet af-  
fectus, est quod incitet.*

### Of Dancing.

**Defi.** *Dancing is an actiue motion of the body,  
which proceedeth from the lightnesse of the  
heart; iudicially obseruing the true time and  
measure of musick.*

**T**ime and Dancing are twinnes, begot  
together; Time, the first borne, being  
the measure of all moouing, and dancing  
the mouing of all in measure.

Dancing is loues proper exercise.

Dancing is the childe of musicke and  
loue.

Loue brought foorth the three Graces,  
with hande in hande, dancing an endlesse  
round, and with regarding eyes, that still  
beware that there be no disgrace found a-  
mong them.

Dancing is the faire character of the worlds consent, the heauens great figure and the earths ornament.

The virgins of Basill, on the festiual daies vse to dance publicquely, without the company and leading of men, and to sing chaste songs: and by this meanes eschewing feminacie, idlenes, and lasciuiousnesse being auoided, they become the mothers of well knit, and manly children. *Ramus.*

*Pyrrhus* play, which hee inuented in Creete for the souldiers to exercise themselves in Armes, wherein he taught diuerse gestures, and sundry shifts in moouing, whence first proceeded much the vse of warres, was a kind of dancing in armes, as *Dionysius Halicarnassens* in his seventh booke testifieth.

When the Mermaides dance and sing they meane certain death to the mariners.

When the Dolphins dance, some dangerous storme approcheth.

The soberer and wiser sort among the Heathen, haue vtterly disliked dancing, and among the Old Romanes it was counted a shame to dance.

Dancing is the chiefeſt instrument

the riot and excesse.

*Demphronia* a Romane Lady, although fortunate in husband and children, and famous for her knowledge in learning, yet was blemished with note of lasciuiousnes, and more then necessary expertnes in footing a dance.

*Plato* and *Aristippus* being invited to a banquet of *Dionysius*, and being both by him commanded to array themselves in purple, and to dance, *Plato* refused with this answer, I am borne a man, and know not how to demeane my selfe in such wonglish effeminacy. *Aristippus* arraied himselfe in purple, and prepared himselfe to dance with this answer: At the solicitations of our father *Liber*, a chaste minde knoweth not how to be corrupted.

*Clisthenes* King of Sicyon, hauing a daughter marriageable, commanded that it should be proclaimed at the games of *Olympus*, that he that would be counted *Clisthenes* son in law, should within threescore dayes repaire to Sicyon. When many wooers had met together, *Hippoclide* the Athenian, son of *Tisander* seemed the fittest, but when as he had trode the Laconique and Attique

*Wits Common-wealth.*

Attique measures, & had personated the  
with his legs and armes, *Clisthenes* stoma-  
king it, said, O thou son of *Tisander*, thou  
hast danced away thy marriage.

*Albertus* the Emperour, father of *Ladi-  
slaus* was wont to say, that hunting was  
the exercise of a man, but dancing of a  
woman.

*Fredericke* the third Emperour of Rome,  
would often vse to say, that he had rather  
be sicke of a burning Feauer, then giue  
himselfe to dancing.

*Alphonſus* that most puissant King of A-  
ragon and Sicily, was wont to tax the  
French men of great lightnesse, who the  
more ancient in yeares they waxed, the  
more they delighted themselues with  
vaine and franticke dancing.

The same *Alphonſus*, when he had beheld  
a womā dance very lasciuiously & impu-  
dently, Behold, quoth he, by & by *Sibylle*  
will deliuer an Oracle. He reputing dan-  
cing to be a kind of franticknes, *Sibylle* the  
prophetesse neuer yeelding any Oracle  
except possessed first with a fury.

The same noble King, hearing that *So-  
pio* was wont to recreate himselfe with  
dancing



dancing, said; that a dancer did differ nothing from a maddeman, but onely in the length of time, the one being mad so long as he liueth, the other whilst he danceth. *Alphon.*

The Romanes, Lacedemonians, and other well ordered Common-weales, banished out of their countries all vaine pleasures, and aboue all, dancing, as seruing to none other vse but to effeminate young men, and to allure them to vice.

No man danceth, except he be drunke or mad. *Tully.*

The vertuous Matrons by dancing, haue oftentimes lost their honors, which before they had long nourished; and Virgins by it, learne that which they had beene better neuer to haue knowne. *Petrarch.*

*Tully* finding fault with an enemy of his, called him in derision a braue dancer.

They which loue dancing too much, seeme to haue more braines in their witte then their head, and thinke to play the fooles with reason. *Terence.*

A lamentable tune is the sweetest musick to a wofull mind. *S.P.S.*

Musick is the sweete meate of sorrow.

In

## Wits Common-wealth.

In the Sea of histories, mention is made  
of an Archbishop of Magdeburg, who  
broke his necke dancing with a damsel.  
He danceth well to whom Fortune  
peth.

*Socrates* which was pronounced by the  
Oracle of *Apollo* to be the wisest man in  
Greece, was not ashamed in his old age  
to learne to dance; extolling dancing with  
wonderfull praises.

It is necessary that our footesteps be  
well ruled as our words ought to be.

God threatned the daughters of *Sio*  
for that they went winding and prancing  
making their steps to be heard againe.

*Apud antiquos tanto in pretio habita est saltatio, ut populi praesides & antesignani praesalutarum nomine honorarentur.*

*Saltatio non ad pudicas, sed ad adulteras pertinet.*

Of Man.

**Defi.** *Man* is a creature made of God, after  
his owne image, iust, holy, good, and righteous  
nature, and compounded of soule and bodyne  
soule, which was inspired of God with spirit  
and life, and of a perfit naturall body, framed  
by the same power of God.

**A** Man may be without fault, but not without sinne. *Aug.*

Man was created to set forth the glory of his Creator, and to speak and do those things which are agreeable vnto him, y through the knowledge of his benefits. in a Man is nothing but calamity it selfe.

*ge. vero.*

Man's nature is desirous of change.

Man was wonderfully created, but before wonderfully redeemed. *Aug.*

Man is the example of imbecillity, praye, sport of Fortune and enuy, the image of vnconstancy, and the very seate of fleame, chollor, and rheumes. *Plut.*

A good man alwaies draweth good things out of the treasure of his heart, and a wicked man that which is wicked. *Cbrys.*

Man is so excellent a creature, that all other creatures were ordained for his use.

The duty of man consisteth in knowing of his owne nature, in contemplating the diuine nature, and in labour to profit others.

Man is onely a breath and a shadow, and all men are naturally more inclined to euill

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*Wits Common-wealth.*

euill then goodnes, & in their actions are fraile & vncōstāt as the shadow of smoak.

The end of mans knowledge is humiliation and glory. *Bonauent.*

Man wilfully minded, depriueth himselfe of all happines.

Miseries haue power ouer man, not man euer miseries.

To the greatest men the greatest mischiefes are incident.

Whatsoever chanceth to one man, may happen likewise to all men.

Man by nature keepeth no measure in his actions, but is carried away through violence of his sundry actions.

No creature but man, hath any knowledge of God.

Man hath no power ouer his life, but liues ignorant of the certaine time of his death, euen as a beast, onely comforting himselfe with confidence.

To euery man belongeth two powers, a desire and an opinion; the first body-bred, leading to pleasure, the other soule-bred, leading to good things. *Cicero.*

Opinion and desire, hold in man great controuersies, for when opinion is victor, then

then hee is sober, discret, and chaste, but when desire ouercommeth, he is riotous, wild, and vnsatiate.

All men naturally haue some loue and liking of the truth.

All things are resolued into those things whereof they are compounded, the body of man being earth, shall returne to earth, and the soule being immortall, shall enter into immortality.

A man that passeth his life without profit, (as one vnworthy to liue) ought to haue the rest of his life taken frō him. *Pla.*

As much as a man is from the foote, so much is he betweene his two longest fingers ends and armes stretched. *Pamie.*

All men are by nature equall, made all of the earth by one workman, and howsoeuer we deceaue our selues, as deere vnto God is the poore peasant as the mighty Prince. *Plato.*

Misery then seemeth to be ripe for man, when he hath age to know misery.

The Philosophers knew mans imperfections, but could neuer attaine to know the true cause of them.

*Nonne vides hominū ut celfos ad sidera vultus  
Sustulerit*

*Wits Common-wealth.*

*Sustulerit Deus, ac sublima finxerit ora.*

*Cum pecudes volucrumq, genus formasq, ferarum,*

*Segnem atq, obscenam passum strauisset in alnum?*

*Of Choice.*

*Defi. Choice doth belong vnto the minde, and is either of the power of knowing, or of appetite; it is the will of man, and more noble part of his mind, alwaies ioyned with reason.*

**H**E that makes his choice without discretion, doth sow his corne hee wots not when, and reapes hee knowes not what.

It is better to brooke an inconuenience then a mischiefe; and to bee counted a little fond, then altogether foolish.

In choosing a wife, choose her not for the shape of her body, but for the good qualities of her mind; not for her outward person, but her inward perfection.

He that chooseth an apple by the skin, and a man by his face, may be deceiued in the one, and overshoot in the other.

He that is free, and willingly runneth into fetters, is a foole, and whosoever becommeth captiue without constraint, may  
be



be thought either wilfull or witlesse.

If the eye be the chooser, the delight is short, if the will, the end is want, if reason, the effect is wisdom. *Theopom.*

If thou choose beauty, it fadeth, if riches, they wast, if friends, they waxe false, if wisdom, she continues.

Choose thy friend, not by his many voves, but by his vertuous actions: for who doeth well without boast, is worthy to be counted a good man; but hee that voves much, and performes nothing, is a right worldling. *Chilo.*

In chusing a Magistrate, respect not the riches he hath, but the vertues he inioyeth; for the rich man in honour, feareth not to couet, the vertuous man in all fortunes is made for his Country. *Solon.*

It is a presage of good fortune to young maidens, when flowers fall from their hats, falshood from their hearts, and inconstancy from their choice.

Choice is soonest deceaved in these three things, in Brokers wares, Courtiers promises, and womans constancies.

Ielousie is the fruite of rash election.  
S. P. S.

Wee chuse a faire day by the gray morning, the stout Moyle by his sturdy lims; but in choice of pleasures, we haue no election, sith they yeeld no vse. *Bodinus.*

*Zeno*, of all vertues made his choice of silence; for by it, saith hee, I heare other mens imperfections, and conceale mine owne.

All sweete choice is sower, being compared with the sower choice of sweet loue.

Who chuseth loue, chuseth feare and teares.

After the choice of a momentary pleasure ensueth an endlesse calamity.

*Artimesia* the Queene, being demanded what choice should be vsed in loue; quoth shee, imitate the good Lapidaries, who measure not the nature of the stone by the outward hewe, but by the inward vertue.

So many Countries, so many laws, so many choices, so many seuerall opinions.

He that chuseth either loue or loyalty, will neuer chuse a companion.

A little packe becomes a small Pedler, and a meane choice an humble conceit.

*Electio non est de praterito sed de futuro.* *Plut.*

*Liber esse non potest cui affectus imperant, & cupiditates*

*cupiditates dominantur.*

### Of Marriage.

*Defi.* Mariage being the chiefe ground and preservation of all societies, is nothing else but a communion of life betwene the husband and the wife, extending it selfe to all the parts that belong to their house.

**N**Vptial faith voilated, seldome or neuer escapes without reuenge. *Crates.*

There is no greater plague to a married woman, then when her husband dischargeth on her backe all his iarres, quarrels, and passions, and reserueth his pleasures, ioyes, and companie for another.

Let men obey the lawes, and women their husbands wils. *Socra.*

Barren marriages haue many braules. *Basil.*

Humble wedlocke is better then proud virginity. *Augu.*

It is not meet that young men should marry yet, and old men neuer. *Diog.*

Marriage is an euill to be wished.

A woman without dowry, hath no liberty to speake. *Ewip.*

Vnhappy is that man that marieth being in pouerty.

*Wits Common-wealth.*

A woman bringeth a man two ioyfull daies, the first her marriage, the second her death. *Stobans.*

A man in making himselfe fast, vndoeth himselfe.

Old age and marriage are alike, for we desire them both, and once possessed then we repent. *Theod.*

Giue thy wife no power ouer thee, for if thou suffer her to day to tread vpon thy foot, she will not stick to morrow to tread vpon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their sons to trauell but one day: to marry one vertuous daughter, to trauell ten yeares. *Aur.*

No man suffer eth his wife much, but he is bound to suffer more. *Anrel.*

The Grecian Ladies counted their yeres from their marriage, not their birth. *Hom.*

The *Cassians* made a law, that he which married after hee had passed fifty yeares, should at the common assemblies & feasts sit in the lowest and vilest place; as one that had committed a fact repugnant to Nature, terming him nought els but a filthy and doting old lecher.

He

He that marieth one faire and dishonest, weddeth himselfe to a world of miseries, and if to one beautifull and neuer so vertuous, yet let him thinke this, he shall haue a woman, and therefore a necessary euill.

Such as are desirous to marry in hast, haue oftentimes sufficient time to repent at leisure.

If thou marry in age, thy wiues fresh colours will breede in thee dead thoughts and suspition, and thy white haire her lothsomnes and sorrow.

*Cleobulus* meeting with his sonne *Ireon* solemnizing the ceremony of marriage, gaue him in his hand a branch of Henbane: meaning by this, that the vertuous disposition of a wife is neuer so perfect, but it is interlaced with some froward fancies.

Inequality in marriage is often an enemy to loue. *Bion.*

The roundest circle hath his diameter, the fauourablest aspects their incident oppositions, and marriage is qualified with many trifling griefes and troubles.

He that marries himselfe to a faire face, ties himselfe oftentimes to a foule bar-

*Wits Common wealth.*

gaine. *Bias.*

A good husband must be wise in words, milde in conuerſation, faithful in promiſe, circumspect in giuing counsell, carefull in prouiſion for his houſe, diligent in ordering his goods, patient in importunity, iealous in bringing vp his youth.

A good wife muſt be graue abroad, wiſe at home, patient to ſuffer, conſtant to loue, friendly to her neighbours, prouident for her houſhold. *Theophrastus.*

Marriage with peace, is this worlds paradise; with ſtife, this lifes purgatory.

Silence and patience, cauſeth concord betweene married couples.

It is better to marry a quiet ſoole then a witty ſcold.

In mariage, rather enquire after thy wiues good conditions then her great dowry.

Spirituell marriage beginneth in Baptiſme, is ratified in good life, and conſum-mated in a happy death.

*Thales* ſeeing *Solon* lament the death of his ſonne, ſaid; that for the preuention of ſuch like troubles, he reſuſed to be married.

He which would ſaine find ſome meanes to trouble himſelfe, need but to take vpon him

him either the gouernement of a shippe or a wife. *Plautus.*

A chaste Matron, by obeying her husbands will, hath rule ouer him.

The first coniunction of mans society, is man and wife.

*Qui cogitat de nuptijs, non cogitat bene,  
Cogitat enim, contrahit dehinc nuptias;  
Malorum origo quum sit hac mortalibus.  
Dotatam enim si forte pauper duxeris,  
Non iam ille conjugem, sed habet hcram sibi  
Cui seruit; at si pauper aliquam duxerit  
Nul afferentem. seruus ille rursum erit,  
Dum victum utrique, non sibi tantum parat.  
Duxitne fœdam? vita dehinc acerba erit:  
At iam pigebit ingredit limen domus.  
Duxitne formosam? nihilo erit hac magis  
Sui mariti quam sui vicini.  
Ita in aliquod necesse est, ut incidat malum.*

### Of Chastity.

*Defi.* Chastity is the beauty of the soule and purity of life, which refuseth the corrupt pleasures of the flesh and is onely possessed of those who keepe their bodies cleane and undefiled; and it consisteth either in sincere virginity, or in faithfull matrimony.

*Wits Common-wealth.*

**C**hastity is of small force to resist,  
where wealth and dignity ioyned in  
league, are armed to assault.

Pure chastity is beauty to our soules,  
grace to our bodies, and peace to our de-  
sires. *Solon.*

Frugality is the signe of chastity.

Chastity in wedlock is good, but more  
commendable is it in virginity and wid-  
dowhood.

Chastity is a vertue of the soule, whose  
companion is fortitude. *Amb.*

Chastity is of no account without hu-  
militie, nor humility without chastity.  
*Greg.*

Chastity is the scale of grace, the staffe  
of deuotion, the marke of the iust, the  
crowne of virginity, the glory of life, and a  
comfort in martyrdome.

Chastity groweth cheape, where gold  
is not thought deere.

The first degree of chastity, is pure vir-  
ginity, the second faithfull matrimony.

Idlenes is the enemy to chastity.

As humility is necessary, so chastity is  
honourable.

Chastity, humility, and charity, are the  
vnited



vnited vertues of the soule.

Chastity without Charity, is a lampe without oyle.

Chastity and modesty, are sufficient to enrich the poore; and wisemen in marriage, rather make choice of honesty and manners, then loosenes of behauiour, with great lands and rich possessions.

Chastity is knowne in extreamity, and crowned in the end with eternity.

If chastity be once lost, there is nothing left praise-worthy in a woman. *Niph.*

The first step to chastity, is to know the fault, the next to auoid it.

Though the body be neuer so faire, without chastity it cannot be beautifull.

Beauty by chastity, purchaseth praise and immortality.

Beauty without chastity, is like a Mandrake apple, comely in shew, but poysonfull in tast.

Feasts, dances, and plaies, are prouocations to in chastity. *Quint.*

Beauty is like the flowers of the spring, and chastity like the starres in heauen.

Where necessity is ioyned vnto chasticitie, there authority is giuen to vncleanesse:

*Wits Common-wealth.*

nesse : for neither is shee chaste which by feare is compelled, neither is she honest, which with need is obtained. *Aug.*

A wandering eye is a manifest token of an vnchast heart.

Gracious is the face that promiseth nothing but loue, and most celestiall the resolution that liues vpon chastity.

The true modesty of an honest man, striketh more shame with his presence, then the sight of many wicked and immodest persons can stir to filthines with their talkings.

Chastity with the raines of reason bridleth the rage of lust.

Do not say that thou hast a chaste mind, if thine eie be wanton, for a lasciuious looke is a signe of an incontinent heart. *Ber.*

Amongst all the conflicts of a christian soule, none is more hard then the wars of a chaste mind, for the fight is continuall, and the victory rare. *Cyprian.*

A chaste eare cannot abide to heare th at which is dishonest.

—*nulla reparabilis arte*

*Les a pudicitia est : deperit illa semel.*

*Lis est cum forma magna pudicitia.*

## Of Content.

**Defi.** *Content is a quiet and settled resolution in the minde free from ambition and enuy, aiming no further then at those things already possessed.*

**C**ontent is great riches, and patient  
pouerty is the enemy to Fortune.

Better it is for a time with content to  
preuent danger, then to buy fained plea-  
sures with repentance.

Hee that cannot haue what he would,  
must be content with what he can get.

Content is a sweet sauce to euery dish,  
and pleasantnes a singular potion to pre-  
uent a mischiefe.

Content is more worth then a kingdom,  
and loue no lesse worth then life.

A wise man preferreth content before  
riches, and a cleere minde before great  
promotion.

Misery teacheth happy content. *Solom.*

What can bee sweeter then content,  
where mans life is assured in nothing more  
then in wretchednesse?

Content makes men Angels, but pride  
makes them diuels.

Many men lose by desire, but are crow-  
ned

ned content. *Plato.*

To couet much is misery, to liue content with sufficient, is earthly felicity.

To will much is folly, where ability wanteth; to desire nothing, is content, that despiseth all things.

The riches that men gather, in time may faile, friends may waxe false, hope may deceiue, vaine-glory may tempt, but content can neuer be conquered.

Content is the blessing of nature, the saluer of pouertie, the master of sorrow, and the end of misery.

To liue, nature affordeth, to liue content wisdom teacheth.

Content, though it lose much of the world, it partakes much of God.

To liue to God, to despise the world, to feare no misery, and to flie flattery, are the ensignes of content.

What we haue by the world, is miserie, what wee haue by content, is wisdom.

*Aure.*

The eyes quiet, the thoughts medicine, and the desires Methridate, is content.

To bee content, kils aduersity if it assault, dryes teares if they flow, staies wrath,

wrath, if it vrge, winnes heauen if it continue.

He is perfectly content, which in extreames can subdue his owne affections.

No riches are comparable to a contented minde. *Plut.*

Hee that is patient and content in his troubles, preuenteth the poyson of euill tongues in their lauish talkings.

Content and patience, are the two vertues which conquer, and ouerthrow all anger, malice, wrath, and backbiting.

To liue content with our estate, is the best meanes to preuent ambitious desires.

—*Nemo quam sibi sortem*

*Seu ratio dederit, seu fors obiecerit, illa*

*Contentus uiuit.* Horac.

*Viuatur paruo bene.*

### Of Constancie.

Defi. *Constancie is the true and immoueabel strength of the minde, not puffed vp in prosperitie, nor depressed in aduersitie; it is sometimes called stabilitie and persenerance, sometimes pertinacie, the last of the parts of fortitude.*

**C**ONstancie, except it be in truth, and in a good cause, is impudencie.

It

*Wits Common-wealth.*

It is the part of constancie to resist the dolours of the minde, and to perseuere in a well deliberated action. *Arist.*

Constancie is the health of the mind, by which is vnderstood the whole force and efficacie of wisdom. *Cic.*

Hee that hath an inconstant minde, is either blind or deafe.

Constancie is the daughter of patience and humility. *Niphus.*

Constancie is the meane betweene elation and abiection of the mind, guided by reason. *Plato.*

Constancie is onely the Nepenthes, which whoso drinketh of, forgetteth all care and grieve.

Nothing in the world sooner remedieth sorrowes, then constancie and patience, which endureth aduersity and violence, without making any shew or semblance. *Agrippa.*

It is the lightnesse of the wit, rashly to promise what a man will not, nor is not able to performe. *Cassiodorus.*

The blessed life is in heauen, but it is to be attained vnto by preseuerance.  
It is a great shame to be weary of seeking  
that

that which is most pretious. *Plato.*

Many begin well, but few continue to the end. *Ierom.*

Perseuerance is the onely daughter of the great King, the end and confirmation of all vertues, and the vertue without the which no man shall see God. *Bernard.*

Perseuerance is the sister of patience, the daughter of constancie, the friend of peace, and the bond of friendship.

Not to goe forward in the way of God, is to goe backward.

The constant man, in aduersity mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vaine he runneth, that fainteth before he come to the goale. *Greg.*

The vconstant man is like *Alcibiades* tables, faire without, and foule within.

The onely way to constancy, is by wisdom.

A constant minded man is free from care and grieve, despising death, and is so resolved to endure it, that he remembreth all sorrowes to be ended by it. *Cic.*

Constancie is the ornamēt of al vertues.

He is not to be reputed constant, whose  
minde

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minde taketh no fresh courage in the midst of extremities. *Ber.*

*Rara felicitatis est celeritas & magnitudo, rarioris diuturnitas & constantia. Demost.*

*Tardè aggredere, & quod aggressurus sis, perseveranter prosequere.*

*Of Religion.*

*Defi. Religion is a iustice of ment toward God, or a diuine honouring of him in the perfect and true knowledge of his word; peculiar onely to man; it is the ground of all other vertues, and the onely meanes to unite and reconcile man vnto God for his saluation.*

**N**O errour is so dangerous, as that which is committed in Religion, forasmuch as our saluation, quiet and happinesse, consisteth thereon.

Man was created for the seruice of God, who ought aboue all things to make account of religion.

If it be a leaud part, to turne the tra-uailer out of his right way, and so to hinder him in his iourney, then are such as teach false doctrine much more to be detested; because through such a mischiefe, they lead men to destruction. *August.*

Saint *Augustine* reprooueth Varro and Pontifex



Pontifex Scæuola, who were of opinion, that it was very expedient men should bee deceiued in Religion, because that there is no felicitie or certaine rest, but in the full assurance thereof; and in an infallible truth, without diuinitie and the doctrine of GOD, none can take any principle at all in the discipline of manners.

The Word is a medicine to a troubled spirit, but being falsely taught, it prooueth a poyson. *Bern.*

Religion is like a square or ballance, it is the canon and rule to liue well by, and the very touch-stone which discerneth truth from falsehood.

The ancient Fathers haue giuen three principall marks by which the true Religion is knowne; first, that it serueth the true God; secondly, that it serueth him according to his Word; thirdly, that it reconcileth that man vnto him which followeth it.

Vices border vpon vertues, superstition vpon religion, prodigality vpon bounty.

The true worship of God, consisteth in spirit and truth. *Chrysost.*

Where religion is, Armes may easily be brought, but where Armes are without religion, religiō may hardly be brought in.

There can be no surer signe of the ruine of a kingdom, then contempt of Religiō.

There can be no true Religion, where the word of God is wanting.

Those men are truely religious which refuse the vaine and transitory pleasures of the world, and wholly set their minds on diuine meditations.

He which is negligent, and ignorant in the seruice of his Creator, can neuer bee carefull in any good cause.

Religion doth link & vnite vs together to serue with willingnes one God almighty. It is the guide of all other vertues, and they who doe not exercise themselues therein, to withstand all false opinions, are like those souldiers which goe to war without weapons.

True Religion is the well tempered mortar that buildeth vp all estates.

The principal seruice of God consisteth in true obedience, which the Prophets call a spirituall chastitie; not to swarue therefrom, nor to thinke that whatsoeuer wee find

find good in our owne eyes, pleaseth him.

The knowledge of true religion, humility, and patience, entertaineth concord.

It men did know the truth, and the happinelle which followeth true religion, the voluptuous man would there seeke his pleasures, the couetous man his wealth, the ambitious man his glory; sith it is the onely meane which can fill the heart, and satisfie their desire; it serueth also for a guide to leade vnto God, whereas the contrary doth cleane withhold vs from him.

No creature is capable of religion, but onely man. *Basil.*

The first law that should be giuen to men, should bee the increase of religion and pietie.

It is a very hard matter to change religion.

Where no religion resteth, there can be no vertue abiding. *August.*

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weak, the master of the ignorant, the philosophy of the simple, the oratory of the deuout, the

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remedy of sinne, the counsell of the iust,  
and the comfort of the troubled.

Pure religion and vndefiled before God  
the Father, is this, to visite the fatherlesse  
and widdowes in their aduersity, and for  
a man to keepe himselfe vnspotted of the  
world.

*Philosophia pernosci non potest sine Chriasti-  
na veraque religione: quam praeuocentem sitol-  
lis, fateor ecce &c lamo, ludibrium illa, vanitas,  
delirium.*

*Oportet principem ante omnia esse deicolam.*

Country or Common-weale.

Defi. Our Country is the Region or clime vn-  
der which we are borne, the common mother  
of vs al, which we ought to hold so deere, that  
in the defence thereof, we should not feare to  
hazard our liues.

**T**Here can be no affinity neerer then  
our Country. *Plato.*

Men are not borne for themselues, but  
for their Country, parents, kindred, and  
friends. *Cicero.*

There is nothing more to be desired, nor  
any thing ought to be more deere to vs,  
then the loue of our Country.

Children, parents, friends, are neere to

vs,

vs, but our Country challengeth a greater loue, for whose preservation, we ought to oppose our liues to the greatest dangers.

It is not enough once to haue loued thy Country, but to continue it to the end.

Wherefoeuer we may liue well, there is our Country.

The remembrance of our Country is most sweete. *Linus.*

To some mē their cōtry is their shame, and some are the shame of their country.

Let no man boast that he is the citizen of a great City, but that he is worthy of an honourable Country. *Arist.*

We ought so to behaue our selues towards our country vnthankful, as to a mother.

The profit of the country extendeth it selfe to euery city of the same. *Stob.*

Our country, saith *Cicero*, affordeth large fields, for euery one to runne to honour.

Our cōtry first challēgeth vs by nature.

The whole world is a wisemans country

Necessity compelleth euery man to loue his country. *Eurip.*

The loue which we beare to our country, is not piety as some suppose, but charity, for there is no pietie, but that which

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we beare to God and our parents.

Many loue their country, not for it self,  
but for that which they possesse in it.

Sweet is that death & honorable, which  
we suffer for our country. *Horace.*

If it be asked to whom we are most engaged and owe most duety, our Countrey and parents are they that may iustly challenge it.

The life which we owe to death, is made euermore lasting, being lost in the defence of our Country.

Happy is that death, which being due to nature, is bestowed vpon our Country.

Happy is that Common-wealth, where the people do feare the law as a tyrant. *Plat.*

A Common-wealth consisteth of two things, reward and punishment.

As the body is without members, so is the Common-wealth without lawes.

Peace in a common-wealth, is like harmony in musicke. *August.*

Men of desert are least esteemed of in their owne country. *Eras.*

*Nescio qua natale solum dulcedine cunctos  
Allicit, & memores non finit esse sui. Ouid.  
Omnibus qui patriam conseruauerint, adinu-  
erint,*

*rint, auxerint, certus est in celo & definitus locus, ubi beati a no sempiterno fruuntur. Cic.*

## Of Hope.

*Defi. Hope is that vertue wherby the spirit of man putteth great trust in honest and waigh-tie matters, hauing a certaine and sure confidence in himsetse : and this hope must bee strongly grounded vpon a sure expectation of the helpe and grace of God, without which, it is vaine and imperfect.*

**T**O be cleane without hope, is a hap incident to the vnhappy man.

Hee that will lose a fauour for a hope, hath some wit, but smal store of wisdom.

*Bias.*

Fortune may take away our goods, but death cannot depriue vs of hope.

Hopes aboue fortune, are the forepointers of deepe fals.

If thou chance to loue, hope wel whatsoever thy hap be.

That which is most common, is hope.

Hope is a waking mans dreame. *Pin.*

To put our confidence in the creature, is to despaire of the Creator. *Greg.*

Vaine is the hope that doeth not feare God.

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This mortall life, is the hope of the life  
immortall. *Aug.*

They only hope well, who haue a good  
conscience.

Hope is the companion of loue.

Hope cannot be without faith.

Hope is the God of the wretched. *Ber.*

Hope grounded on God, neuer faileth,  
but built on the world, it neuer thriueth.

Hope apprehendeth things vnseene, and  
attaineth things by continuance. *Plato.*

The Euenings hope, may comfort the  
Mornings misery.

Hope is the fooles God, the Merchant-  
mans comfort, the souldiers companion,  
and the ambitious mans poyson.

Hope of life is vanity, hope in death is  
life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and  
beguileth beleeuing followers.

Sweete words beget hope, large prote-  
stations nourish it, and contempt kills it.

Hee that supposeth to thriue by hope,  
may happen to beg in misery. *Bion.*

The apprehension of hope, derideth  
griefe, & the fulnes of hope consumeth it.

As all mettals are made of Sulphur, so  
all



all pleasures proccede from hope.

As the one part laboreth for the conseruation of the whole body, so hope for the accomplishment of all desires.

Sadnes is the punishment of the heart, hope the medicine of distresse. *Crates.*

Hope is a pleasant passion of the minde, which doeth not onely promise vs those things that wee most desire, but those things also, which we vtterly despaire of.

Our high hopes haue oftentimes hard fortunes, and such as reach at the tree, commonly stumble at the roote.

To hope for requital of benefits bestow-  
ed, may rather be counted vsurie then ver-  
tue.

A cowardly louer without hope, shall neuer gaine faire loue with good fortune.

To hope against all hope, is the excel-  
lence of a mighty resolution.

In a litle place is hid a great treasure, and  
in a small hope, a boundlesse expectation.

Confidence, except it be guided by mo-  
desty, and proceed from iudgement, may  
rather be called arrogancy then hope.

Hope, of all passions is the sweetest, and  
most pleasant, & herof it is said, that hope  
onely

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onely comforteth the miserable.'

Hope is the Gouvernour of men.'

*Perdiccas* seeing *Alexāder* largely bestow many benefits vpon his friends, asked him what he would leaue for himselfe? he answered, hope.

A good & vertuous man ought alwaies to hope well, and to feare nothing.

Hope is the beginning of victory to come, and doth presage the same. *Pynd.*

*Sola spes hominem in miserijs consolari solet.*

*Miserum est timere cum speres nihil.*

Of Charity.

Defi. Charity is the indissoluble band of God with vs, whereby wee are inflamed with the loue of him, for that which we owe vnto him, and thereby are induced to loue our neighbours for the loue of God.

Charity is the scope of all Gods commandements. *Chrys.*

Charity delayed, is halfe lost.

Charity ransommeth vs from sin, and deliuereth vs from death.

Charity increaseth faith, begetteth hope, and maketh vs at one with God.

As the body without the soule enioyeth no life, so al other vertues without charity are

are cold and fruitlesse.

Charity is a good and gracious effect of the soule, wherby mans heart hath no fancy to esteeme any thing in this world, before the study to know God.

The charitable man is the true louer of God. *Seuerus.*

As the Sunne is to the world, and life to the body, so is charity to the heart.

Charity resembleth fire, which inflameth all things it toucheth. *Eras.*

Charity in aduersity is patient, in prosperity temperate, in passions strong, in good works quick, in temptations secure, in hospitalitie bountifull, amongst her true children ioyfull, among her false friends patient.

Charity in midst of iniuries is secure, in heart bountifull, in displeasures meeke, in concealing euils innocent, in truth quiet, at others misfortune sadde, in vertues ioyfull.

Charity in aduersity fainteth not, because it is patient, and reuengeth not iniuries, because it is bountifull.

He that truly loueth, beleeueth and hopeth. *Aug.*

By

**F** By charitie one seeth the glorious light of God. *Aug.*

Hee alwaies hath to giue that is full of charity. *Bernard.*

To loue with all the soule, is to loue wisely; to loue with all the strength, is manfully to suffer for truth; to loue with all our heart, is to prefer the loue of God before all things that flatter vs. *Aug.*

The measure in louing God, is to loue him without measure. *Bern.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man waxe drunke with the loue of God, he is straightwaies apt and ready to all good; hee laboureth and is not weary, hee is weary and feeleth it not, the malicious mocke him, and he perceiueth it not. *Bernard.*

The loue of God hath power to transforme man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neither the multitude of trauailes, nor the antiquitie of seruice, but the greatnes of charitie increaseth the reward.

The nature of charitie is to draw all things

things to it selfe, and to make them participate of it selfe. *Laſtan.*

God is charitie, what thing is more precious? and hee that dwelleth in charity, dwelleth in God, what thing is more secure? and God in him, what thing is more delectable?

There is no vertue perfit without loue, nor loue without charitie.

Charitie is neuer idle, but worketh for him it loueth.

The greatest argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is Lord of all lawes, and a boundlesse Emperour.

There is true charity, where two seuerall bodies haue one vnited heart.

Of charity mixed with mockery, followeth the truth of infamie. *Pythag.*

Charity is the child of faith, and the guide to euerlasting felicitie.

All charity is loue, but not all loue charity. *Aug.*

The filthy effects of bribery, hinder exceedingly the works of charity. *Plato.*

Charity causeth men to forsake sinne,  
and

and embrace vertue.

Charity is a word vsed of many, and vnderstood but of a few.

By charitie with God, wee learne what is our duty towards man.

By charity, all men, especially Christians, are linked and bound in conscience to releue one another.

It is the true property of a charitable minded man, louingly to inuite the poore, courteously to intreate them, and quickly to suffer them to depart.

A poore man being in charity is rich, but a rich man without charitie, is poore. *Aug.*

Charitie and pride doth both feede the poore; the one to the praise and glory of God, the other, to get praise and glory amongst men.

*Tyrannorum vita est, in qua nulla est charitas, nulla fides, nulla stabilis beneuolentie fiducia, omnia semper suspecta & sollicita sunt, nullus locus amicitie.*

*Prata & arua, & pecudum greges diliguntur isto modo, quod fructus ex ijs capiuntur, hominis charitas et amicitia gratuita.*

#### Of Humilitie.

**Defi.** *Humilitie is a voluntarie inclination of the*

the minde, grounded vpon a perfect knowledge of our owne conditions; a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.

**H**E that gathereth vertues without humility, casteth dust against the wind.

*Greg.*

As *Demosthenes* being demanded what was the first precept of eloquence, answered, to pronounce well; being asked what was the second, answered the like, and so to the third: so the precepts of religion, the first, second, and third, is humility.

It is no commendations to be humble in aduersity, but in he midst of prosperity to beare a lowly saile, deserueth great praise.

Pride perceiuing humility to be honorable, desires oft-times to be covered with the cloake thereof; for feare lest appearing alwaies in his own likenes, he should belittle regarded. *Demost.*

The chiefe point of mans humility, consisteth in this, to subiect his will vnto the will of God.

Happy is that man, whose calling is  
great,

great and spirit humble.

The best armor of the minde is humility.

Humility for her excellling should bee the sister of true nobility. *Pontanus.*

Humility is more necessary then virginity. *Bernard.*

There are three degrees of humilitie; the first of repentance, the second, desire of righteousness, the third, workes of mercy.

Pride wageth warre in the kingdome of humility. *Greg.*

Humility onely is the repairer of decayed chastity.

The easiest way to dignity, is true humility.

True discretion is neuer purchased but by true humility.

When all vices in a manner decay in age, onely couetousnes increaseth. *August.*

Sith the Country which we desire to dwel in is high and heauenly, and the way thither, lowlines and humility, why then desiring this Country, doe we refuse the way? *August.*

Of all vertuous workes, the hardest is  
to



to be humble.

Humility hath many times brought that to passe, which no other vertue nor reason could effect.

To the humble minded man, God reuealeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the humility which Christ the sonne teacheth.

The vertue of humility, is the onely repairer and restorer of decayed charity.

Humility teacheth a man how to rule his affections, and in all his actions to keepe a meane.

The spirit of God delighteth to dwell in the hart of the humble man. *Eras.*

If thou intend to build any stately thing, think first vpon the foundation of humility.

As lowlines of hart maketh a man highly in fauour with God, so meekenes of words maketh him to sinke into the hearts of men.

Humblenes of mind stirs vp affection, augments benenolence, supports good equity, and preserueth in safety the whole estate of a Country.

Men are not in any thing more like vn-

to their Maker, then in gentlenesse and humilitie.

Charity and humility purchase immortality.

God dwelleth in heauē, if thou arrogantly lift vp thy selfe vnto him, he will flie from thee, but if thou humble thy selfe before him he wil come down to thee. *Aug.*

*Humilitas animi sublimitas Christiani.*

*Tria sunt quæ radicata nutriunt humilitatem, assiduitas subiectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.*

**O folde Age.**

**Defi.** *Old age, the gift of heauen, is the long expence of many yeeres, the exchāge of sundry fortunes, and the schoole of experience.*

**S**icknes and olde age, are the two Scrouches wheron life walketh to death arresting euery one to pay the debt which they owe vnto nature. *Theopom.*

It is a vaine thing for him that is old, to wish that he were young againe.

It is a lamentable thing to be old with feare, before a man come to be old by age.

A gray beard is a certaine signe of old age, but not an assured tokē of a good wit.

Age ought to keepe a strait diet, or else

else will ensue a sickly life.

Hoary haire is an embassadour of great experience. *Chilo.*

As old folke are very suspitious to mistrust euery thing, so are they likewise very credulous to beleue any thing.

Youth neuer runneth well, but when age holdeth the bridle.

Age rather seeketh foode for sustenance, then followeth feasts for surfets.

The benefit of old age is liberty. *Soph.*

When all things by time decaie, knowledge by age increaseth. *Arist.*

Old age enioyeth all things, and wanteth all things. *Democrit.*

In agewe ought to make more readines to die then prouision to liue; for the steele being spent, the knife cannot cut, the sun being set, the day cannot tarry, the flower being false, there is no hope of fruit, and old age being once come, life cannot long endure. *Aurel.*

Those that spend their youth without restraint, would leade their age without controlement.

Beware of old age, for it commeth not alone. *Eurip.*

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Euery age of man hath end, but old age hath none. *Cicero.*

In youth study to liue well, in age to die well, for to die wel, is to die willingly. *Sen.*

Old men are yong mens presidents.

An old man hath more experience to make a pefeet choice, then a young man skill in a happy chance.

Age directeth all his doings by wisdom, but youth doateth vpo his own wil.

Age hauing bought wit with paine and perill, fore-seeth dangers and escheweth them.

The difference between an old man and a yong man is this; the one is followed as a friend to others, the other is eschewed as an enemy to himselfe.

The Brachmans and Gymnosophists made a law, that none vnder the age of forty should marry without the consent of their seniors, lest in making their choice without skill, the man in proesse of time should beginne to lose, or the woman not to loue.

Old men are often enuied for their vertue, but yong men pitied for their vice.

Old men by reason of their age, and  
weakenes

weakenes of their strength, are subiect to sundry imperfections, and molested with many diseases. *Pacis.*

Gray haies oft-times are intangled with loue, but stailelle youth intrapped with lust.

Age is more to be honored for his wisdom, the youth cōmended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, & his affections not fleeting, he chuseth without intention to change, and neuer forsaketh his choice till death make challenge of his life.

The old Cedar tree is lesse shaken with the wind then the yong bramble, and age far more staied in his affaires then youth.

Old men are more meete to giue counsell, then fit to follow warres. *Bias.*

Though yong men excel in strength, yet old men excede in stedfastnes.

Though all men are subiect to the suddaine stroke of death, yet old men in nature seeme neereſt to their graue.

Age is a crown of glory when it is adorned with righteousnesse, but the dregs of dishonor whē it is mingled with mischief.

Honourable age consisteth not in the

*Wits Common-wealth.*

terme of yeeres, neither is it measured by the date of mans daies: but by godly wisdom, and an vndeiled life.

Age is forgetfull, and gray haire are declining steps from strength.

Age is giuen to melancholy, and many yeeres are acquainted with many dumps.

Age speaketh by experience, and liketh by trial, but youth leaneth vnto wit, which is voyd of wisdom.

He that will not be aduised by age, shall be deceived by youth.

Old age is the fore-runner of death.

Age and time are two things which men may forethinke of, but neuer preuent.

Men of age feare and forelee that which youth neuer regardeth.

Old folkes oft-times are more greedy of coyne, then carefull to keepe a good conscience.

Age may be allotted to gaze at beauties blommies, but youth must clime the tree, and enioy the fruit.

Nature lendeth age authority, but gentlenes of heart is the glory of all yeeres.

Children are compared to the spring-time, striplings to Sommer-season, yong-men

men to autumn, and old men to winter.

An old man ought to remember his age past, and to bethinke himselfe how he hath spent his time ; if hee find himselfe faulty, in neglecting such good deedes as hee might haue done, hee ought forthwith to bee carefull to spend the remainder of his life in liberalitie towards the poore.

Old men are commonly couetous, because their getting daies are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to bee reuerenced for his grauitie , sooner then for his gray haire.

If yong men had knowledge, & old men strength, the world would become a new paradise.

A man aged & wise, is worthy of double reuerence.

Infancy is but a foolish simplicity full of lamentations and harmes, as it were laide open to a maine sea without a sterne.

Youth is an indiscreet heat, outragious, blind, heady, violent, and vaine.

*Non est senectus (ut tu opinaris pater)*

### *Wits Common-wealth.*

*Onus grauiſſimum; ſed impatientius  
Qui fert, ſibi ipſe eſt author illius mali;  
Patienter atqui ſibi quietem comparat,  
Dum dexterè eius moribus ſe accomodat,  
Nec ille ſolum detrahit moleſtiam,  
Accerſit aliquam ſed voluptatem ſibi.  
Si nauigandum ſit quatuor per dies,  
De comeatu cura nobis maxima,  
At ſi in ſeneſtam quid licet comparare  
Non inſtruemus nos eo viatico?*

### *Of Death.*

*Deſi.* Death is taken three manner of waies, the firſt is the ſeparation of the ſoule from the body, with the diſſolution of the body, vntil the reſurreſtion; the ſecond is the death of finne, ſub he is ſaid to be dead, which lieth ſleeping in ſin; the third is eternall death, vnto which the wicked ſhall be condemned in the day of generall iudgement.

**D**Death is the law of nature, the tribute of the fleſh, the remedy of euils, and the path either to heavenly felicity, or eternall miſery. *Heraclit.*

Deſtiny may be deferred, but can neuer be preuented.

An honourable death is to be preferred before



before an infamous life.

That man is very simple, that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his roote from sinne. *Aug.*

Death is the end of feare; and beginning of felicity.

There is nothing more certaine then death, nor any thing more vncertain then the houre of death.

No man dieth more willingly, then he that hath liued most honestly.

It is better to die well then to liue wantonly. *Socrates.*

Death it selfe is not so painefull, as the feare of death is vnpleasant.

Death is the end of all miseries, but infamy is the beginning of all sorrowes. *Plat.*

While men seeke to prolong their life, they are preuented by some suddaine death.

While we thinke to flie death, we most earnestly follow death.

What is he that being lusty and yong in the morning, can promise himselfe life vntill the euening?

Many men desire death in their misery,  
that

that cannot abide his presence in the time of their prosperity.

An euill death putteth great doubt of a good life, and a good death partly excuseth an euill life.

The death of euill men, is the safety of good men liuing. *Cicero.*

He that euery houre feareth death, can neuer be possessed of a quiet conscience.

Nothing is more like to death then sleepe, who is deaths elder brother. *Cicer.*

There is nothing more common then suddaine death; which being considered by the great Philosopher *Demonax*, hee therefore warned the Emperor *Adrian*, and such other as liued at their pleasure and ease, in no wise to forget, how in euery short moment they should bee no more.

Death deadly woundeth, without either dread or dalliance.

Sith death is a thing that cannot be auoided, it ought of all men the lesse to be feared.

By the same way that life goeth, death commeth. *Aurel.*

Nature hath giuen no better thing then death.

death. *Plini.*

The most profitable thing for the world, is the death of couetous and euill people.

Death is common to all persons, though to some one way, and to some another.

If we liue to die, then we die to liue.

All things haue an end by death, saue onely death, whose end is vnkowne.

Death is metaphorically called the end of all flesh. *Arist.*

The last curer of diseases is death.

Death despiseth all riches and glorie, and ruleth ouer all estates alike. *Boetius.*

None neede to feare death, saue those that haue committed so much iniquity, as after death deserueth damnation. *Socrat.*

Wisdom maketh men to despise death, it ought therefore of all men to be imbraced as the best remedy against the feare of death. *Hermes.*

So liue and hope, as if thou wouldest die immediatly. *Plini.*

*Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, & propter breuitatem uitæ nunquam longè potest abesse.*

*Tria sunt genera mortis, una mors est peccati, ut, anima quæ peccat morte morietur; altera iustica*

*Wits Common-wealth.*

*misſica,quādo quis peccato moritur & Deo vi-  
nit:tertia,qua curſū vita huius explemus. Au.*

*Of Time.*

*Deſi. Time is a ſecret and ſpeedy conſumer  
of houres and ſeaſons, older then any thing  
but the firſt, and both the bringer forth, and  
waſter of what ſoever is in this world.*

**T**HERE is no ſore which in time may  
not be ſalued, no care which cannot  
be cured, fire ſo great which may not bee  
quenched, no loue liking fancy or affe-  
ction, which in time may not either be re-  
preſſed, or redreſſed.

Time is the perfit herald of truth.  
*Cicero.*

Time is the beſt Orator to a reſolute  
mind.

Daily actions are meaſured by preſent  
behaviour.

Time is the herald that beſt imblazo-  
neth the conceits of the mind.

Time is the ſweete Phyſition, that al-  
loweth a remedy for euery miſhap.

Time is the Father of mutability.*Solan.*

Time ſpent without profit, bringeth  
repentance, and occaſion let ſlip when it  
might be taken, is counted prodigality.

There

There is nothing among men so entirely beloued, but it may in time be disliked, nothing so healthfull, but it may be diseased, nothing so strong but it may be broken, neither any thing so well kept, but it may be corrupted.

Truth is the daughter of Time, and there is nothing so secrete, but the date of many daies will reueale it.

In time the ignorant may become learned, the foolish may be made wise, and the most wildest wanton, may be brought to be a modest Matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Plinie.*

Say not that the time that our fore-fathers lived in, was better then this present age. Vertue and good life, make good daies, but abundance of vice corrupted the time. *Ieroms.*

Nothing is more precious then time, yet nothing lesse esteemed of. *Bern.*

As oyle though it be moist, quencheth not fire, so time though neuer so long, is no sure couert for sinne.

As a sparkle raked vp in cinders, will at last begin to glow and manifest flame, so  
treachery

treachery hid in silence, and obscured by time, will at length breake foorth, and cry for reuenge.

Whatsoeuer villanie the heart doth thinke, and the hand effect, in procelle of time the worme of conscience will bewray.

Time draweth wrinkles in a faire face, but addeth fresh colours to a fresh friend.

Things past, may be repented, but not recalled *Lucius.*

A certaine Philosopher being demanded what was the first thing needfull to win the loue of a woman? answered, oportunitie: being asked what was the second, he answered, oportunitie; and being demanded what was the third, he still answered, oportunitie.

Delaies oftentimes bring to passe, that he which should haue died, doth kill him which should haue liued. *Actm. Alex.*

Procrastination in perill, is the mother of ensuing misery.

Time and patience, teacheth all men to liue content.

Take time in thy choice, and be circumspect in making thy match, for nothing  
so

so soone gluts the stomacke as sweete meate, nor sooner filles the eye, then beatic.

Opportunities neglected, are manifest tokens of folly.

Time limiteth an end to the greatest sorrowes.

Actions measured by time, seldome prooue bitter by repentance.

Reason oft-times desireth execution of a thing which time will not suffer to bee done, not for that it is not iust, but because it is not followed.

Many matters are brought to a good end in time, that cannot presently be remedied with reason.

Time is lifes best counseller. *Antist.*

Time is the best gouernor of counsels.

Time trieth what a man is, for no man is so deepe a dissembler, but that at one time or other he shall be easily perceiued.

Time is the inuenter of nouelties, and a certaine regisser of things ancient. *Mar. Aur.*

Time maketh some to bee men, which haue but childish conditions.

Times daily alter, and mens mindes do often

often change.

A little benefit is a great profit, if it bee bestowed in due time. *CURTINS.*

Time is so swift of foote, that being once past, he can neuer be ouer-taken.

The forelocks of Time, are the deciders of many doubts.

Time in his swift pace, mocketh men for their slownes.

*Non est, crede mihi, sapientis dicere, vitam;  
Sera nimis vita est crastina, vine hodie.*

*Omnia tempus edax depascitur, omnia carpit:  
Omnia sede mouet, nec sinit esse diu.*

### Of the World.

*Defi.* This word world, called in Greeke Kosmos, signifieth as much as ornament, or a well disposed order of things.

**H**E that cleaueth to the customs of the world, forsaketh God.

*Cicero* and the Stoicks were of opinion, that the world was wisely gouerned by the gods, who haue care of mortal things.

The world is vaine, and worldly ioyes doe fade, but heauen alone for godly minds is made.

He that trusteth to the world, is sure to be deceiued. *Archim.*

The



The disordinate desire of the goods of this world, begetteth selfe-loue.

Our honours, and our bodily delights, are worldly poysons to infect our soules.

The world seduceth the eye with variety of objects; the sent with sweete confections; the tast with delicious dainties; the touch with soft flesh, precious clothings, and all the inuentions of vanitie.

He that mortifieth his naturall passions, is seldome overcome with worldly impressions. *Greg.*

No man that loueth the world, can keep a good conscience long vncorrupted.

The worldly man burneth in heate of fire, is rauished with the thought of reuenging, enraged with the desire of dignity; briefly, neuer his owne, till he leaue the world.

This world, though neuer so well beloued; cannot last alwaies.

This world is the chaine which fettereth men to the diuell, but repentance is the hand which lifeth men vp to God.

This world is but the pleasure of an houre, and the sorrow of many daies. *Pla.*

The word is an enemy to thole whom it hath made happy. *Aug.*

The world is our prison, and to live to the world, is the life of death.

The delights of this world are like bubbles in the water, which are soone raised, and suddainely laid.

The world hateth contemplation, because contemplation discovereth the treasons and deceits of the world. *Eras.*

Wee may vse the world, but if we delight in it, wee breake the loue we should beare to him that created it.

Man hath neuer perfit rest or ioy in this world, neither possesseth he alwaies his owne desire.

He that loueth the world, hath incessant trauell, but he that hateth it, hath rest.

The world hath so many sundrie changes in her vanitie, that she leadieth all men wandering in vnstedfastnes.

He which seeketh pleasures from the world followeth a shadow, which when he thinketh he is surest of, it vanisheth away, and turneth to nothing. *Socrates.*

The world, the flesh, and the diuel, are three enemies that continually fight against vs, and we haue great neede to defend vs from them.

The

The vanities of this world, bewitch the mindes of many men.

God created this world, a place of pleasure and reward; wherefore such as suffer in it aduersitie, shall in another world bee recompenced with ioy. *Hermes.*

He which delighteth in this world, must either lacke what hee desireth, or els lose what he hath wonne, with great paine.

Hee that is enamored of the world, is like one that entereth into the Sea; for if he escape perils, men will say he is fortunate, but if he perish, they will say, hee is wilfully deceiued.

He that fixeth his minde wholly vpon the world, loseth his soule; but he that desireth the safety of his soule, litle or nothing regardeth the world.

After the old Chaos was brought into forme, the Poets faine that the world was diuided into foure ages; the first was the golden age, the second was the siluer age, the third, the brazen age, and the fourth, the yron age; al which may be more largely read of in the first booke of *Onids* metamorphosis.

The world in the foure ages thereof,

*Wits Common-wealth.*

may be compared vnto the foure seasons of the yere; the first resembling the spring time, the second sommer, the third autumnne, and the fourth winter. *Perdicus.*

He that yeeldeth himselfe to the world, ought to dispose himselfe to three things which he cannot auoyd: First to poverty, for hee shall neuer attaine to the riches that hee desireth; Secondly, to suffer great paine and trouble; Thirdly, to much businesse without expedition. *Solon.*

*Mundus regitur numine deorum, estque quasi communis urbis & ciuitas omnium Cicero.*

*Mundus magnus homo, homo parvus mundus esse dicitur.*

*Of Beginning.*

*Defi. Beginning is the first appearance of any thing, and there can be nothing without beginning, but onely that Almighty power, which first created all things of nothing.*

**E**Vill beginnings haue most commonly wretched endings.

In euery thing the greatest beauty is to make the beginning plausible and good.

It is better in the beginning to preuent, then in the exigent to worke reuenge.

*That*

That thing neuer seemeth false that doth begin with truth.

The preface in the beginning makes the whole booke the better to be conceiued.

Nature is counted the beginning of all things, death the end. *Quintil.*

To begin in truth, & continue in goodnes, is to get praise on earth, and glory in heauen.

The beginning of superstition, was the subtiltie of Sathan; the beginning of true religion, the seruice of God.

There is nothing wisely begunne, if the end be not prouidently thought vpon.

Infants beginne life with teares, continue it with trauels, and end it with impatience.

A foolish man beginneth many things, and endeth nothing.

The beginning of things is in our owne power, but the end therof resteth at Gods disposing. *Stobaeus.*

Neuer attempt any wicked beginning, in hope of a good ending.

The most glorious & mighty beginner, is God, who in the beginning created the world of nothing.

*Wits Common-wealth.*

Small faults not hindered in the beginning, amount to mightie errors ere they be ended.

A worke well begunne is halfe ended.

*Plato.*

In all workes the beginning is the chiefest, and the end most hardest to attaine.

The beginning, the meane, and the end, is a legacie which euery one enioyeth.

Suddaine changes haue no beginning.

Nothing is more ancient then beginning.

That which is betweene the beginning and the end, is short. *Greg.*

The feare of God is the beginning of wisdom. *Sirach.*

The beginning of all things are smal, but gather strength in continuance.

The beginning once known, with more ease the events is vnderstood.

Begin nothing before thou first call for the helpe of God; for God whose power is in all things, giueth most prosperous furtherance and happy successe, vnto all such acts as we doe begin in his name.

Take good aduise ment ere thou begin any thing, but being once begun, be careful

full speedily to dispatch it.

Hee that preuenteth an euill before it begin, hath more cause to reioyce then to repent.

Take good heede at the beginning to what thou grantest, for after one inconuenience another will follow.

Begin to end, and ending, so beginne,  
As entrance to good life, be end of sin.

*Principijs obsta, serò medicina paratur  
Cum mala per longas inualuere moras.*

*Principij nulla est origo, nam ex principio oriuntur omnia, ipsum autem nulla ex re alia nasci potest.*

### Of Ending.

Defi. *The end is that whereto all things are created by G O D, which is the glory of his Name, and saluation of his Elect; albeit the order which he obserueth, the cause, reason, and necessity of them, are hid in his secret counsel, and cannot be comprehended by the sense of man.*

**T**He end of the world is a good mans meditation; for by thinking thereon he preuenteth sinne. *Basil.*

The end of trouble bringeth ioy, and the end of a good life euerlasting felicity.

*Wits Common-wealth.*

What thing soeuer in this world hath a beginning, must certainly in this world haue also an ending.

The last day hath not the least distresse.

Felicity is the end & aime of our worldly actions, which may in this life bee described in shadowes, but neuer truly attained but in heauen onely.

Nothing is done, but it is done to some end. *Arist.*

The end of labour is rest, and the end of foolish loue repentance.

The end is not only the last, but the best of euery thing. *Arist.*

The end of euery thing is doubtful. *Oui.*

The end of warre is a iust Iudge. *Linus.*

As there is no end of the ioyes of the blessed, so there is no ende of the torments of the wicked. *Greg.*

The end wee hope for is euer lesse then our hopes.

What was doubtfull in the beginning, is made certaine by the end thereof.

Seeing the euent of things do not answer to our wils, we ought to apply our wils to the end of them. *Arist.*

The end of a dissolute life, is most commonly



monly a desperate death. *Bion.*

Our life is giuen to vse & to possesse, but the end is most vncertaine and doubtful.

The end of sorrow is the beginning of ioy.

At the end of the worke, the cunning of the worke-man is made manifest.

Good respect to the end, preserveth both body and soule in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seeme good in the beginning, which proue bad in the end.

*Exitus acta probat, careat successibus opto*

*Quisquis ab eventu facta notanda putat.*

*Multis laudantur in principio, sed qui ad finem persuerat beatus est.*

Of Day, or Light.

*Defi.* The word Dies, which signifieth a day, is so called, quod sit diuini operis, it is Gods faire creature, and the cheerefull comfort of man, who by his word made the light ther. of to beautifie it to the worlds end.

Those children which are borne betwene the foure & twenty houres of midnight, & midnight, with the Romanes are said to be borne in one day.

*Numa*

*Numa Pompilius*, as he diuided the yeere into moneths, so hee diuided the moneth into dayes, and called them *Festos, profestos*, and *Intercisos*, the first dedicated to the Gods, the next to men for dispatching of their busines, the last, as common for their Gods as men.

A day naturall hath twenty and foure houres, a day artificiall hath twelue houres.

The day beginneth with the Egyptians at Sun-setting, and with the Persians at the Sun-rising.

The Athenians count all the time from the setting of the Sun, to the setting of the Sun againe, but one day.

The Babylonians count their day from the Sun-rising in the morning, til the Sun-rising the next day.

The Vmbrians, an ancient people in Italy, account their day from noone-tide, till noone-tide the next day following.

The wicked and euill living man, lo-ueth darkenes, and hateth the light.

One day taketh from vs the credite that another hath giuen vs, and the last must make reckoning of all the rest past.

By

By daily experience we wax wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

*Vespasian* thought that day lost, wherein he had not gotten a friend.

Of all numbers, we cannot skil to number our daies, wee can number our sheepe, our oxen, and our coyne, but we thinke our daies are infinite, and therefore we cannot number them.

One day the valiant broode

Of *Fabius* sent to fight,

Thus sent one day,

Did see them nobly dead ere night.

The Romanes called *Iupiter Diespiter*, which signifieth the father of the day, or light.

Light is sometimes taken for day, and darkenes for night.

No day commeth to man, wherein hee hath not some cause of sorrow. *Quintil.*

The entrance of adolescencie is the end of infancy, mā's estate the death of youth,  
and

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and the morrow daies birth, the ouerthrow of this daies pride.

Light is the Queene of the eyes. *Aug.*

G O D in the beginning made two great lights, one for the day, another for the night.

Day is the image of life, night of death.

The pleasure of the day, is the sun, called of the Philosophers the golden eye, and heart of heauen.

The light of learning, is the day of the minde. *Aug.*

Euery day that passeth is not to bee thought as the last, but that it may bee the last. *Senec.*

The sunne melteth waxe, and hardneth clay.

*Abbreniare dies poteris, producere nunquam,  
Abbreniare tuum est, sed prolongare tonantis.*

*Optima quæq, dies miseri mortalibus aui  
Prima fugit; subeunt morbi tristisq, senectus  
Et labor, & dura rapit inclementia mortis.*

*Of Night.*

Defi. Night or darknesse is the time of rest and peace after labors, being commonly that parte of the day naturall, in which the sunne is hidden from vs, cheering the Antipodes.

The

**T**He longer the night is in comming,  
the more it is desired of the oppressed,  
yet no sooner seene then wish: to bee  
departing.

Night is the benefit of nature, and made  
for mans rest. *Linus.*

Suspition and feare are nights compa-  
nions.

Darkenesse is not euill, but in compa-  
rison of the light. *Aug.*

Every light hath his shadow, and eve-  
ry shadow of night a succeeding mor-  
ning.

The darkenesse of our vertues, and not  
of our eyes, is to be feared. *Aug.*

It is not darknesse, but absence of the  
light that maketh night.

Darknesse cannot be seene. *Aug.*

The breath we breathe in the morning,  
is often stopt and vanished before night.

Night followeth day, as a shadow fol-  
loweth a body. *Arist.*

This our life is as it were night.

Night is more comfortable to the mise-  
rable then the day.

Night which is the nurse of ease, is the  
mother of vnquiet thoughts.

Night

*Wits Common-wealth.*

Night which is all silence, heares all the complaints of the afflicted.

The deedes of the neight are lothsome to the day, neither hath light to doe with darknesse.

Night is warres enemy; yet it is the only finder out of the martiall stratagems.

A darke night, and a deadly resolution, begets cause of the daies lamentation.

Night is the cloake to couer sinne, and the armour of the vniust man. *Theophr.*

Night begets rest, and rest is the refreshing of tired spirits.

What euer is over-wearied by the daies exercise, is as it were new borne by the nights rest and quiet. *Tully.*

Night and sin hold affinity, and ioyntly ayde each other.

It is imposible to weare out the day in trauaile, if some part of the night bee not spent in rest.

*Vt inuolent homines surgunt de nocte latrones  
Vt te ipsum seruas non expergisceris? Horati.  
Interiores tenebrae excitas mentis, exteriores  
infernus.*

**Of Wickednes.**

Defi. *Wickednes is any sinne, vice, or euill,  
committed*

*committed or imagined in the whole course of our lines, and the meane by which we lose Gods fauour, and expose our selues to the danger of hell fire.*

**T**He prosperity of euill men is the calamity of the good.

When wicked men reioyce, it is a signe of some tempest approching.

It is the corruption of the good to keepe company with the euill.

Reioyce as often as thou art despised of euill men, and perswade thy selfe that their euill opinion of thee is most perfit praise.

Ill men are more hasty then good men be forward in prosecuting their purpose. He that worketh wickednes by another, is guilty of the fact cōmitted himself. *Bias.*

It is better to destroy the wickednes it selfe then the wicked man.

Vnexperienced evils doe hurt most.

The remembrance of euill things is to bee obserued by the contemplation of good matters.

*Philip* K. of Macedon, assembled together the most wicked persons, and furthest from correction of all his subiects, and

and put them into a Towne which hee builded of purpose, calling it *Penetropolis*, the City of wicked persons.

Continuance of euill doth in it selfe increase euill. S.P.S.

A wicked life is the death of the soule. *Cbryl.*

Who can be more vnfortunate then he which of necessity will needes be euill?

Whosoeuer he bee that spareth to punish the wicked, doth thereby much harm to the good. *Anachar.*

It is a praise to the godly, to be dispraised of the wicked, and it is likewise a dispraise to be praised of them.

Sinne blindeth the eies of the wicked, but punishments open them. *Greg.*

The wicked man is daily drawne to punishment, and is ignorant thereof.

The minde of an ill disposed person, is more vnstable then the superficies of the water.

When wicked men bee in the midst of all their iollity, then some misfortune comes knocking at the doore.

When the euill man would seeme to bee good, then is he worst of all.

He



He is euill, that doth willingly associate himselfe with wicked men.

Wicked men are the diuels shawdowes.

Vertue is health, but vice is sicknes.

*Plato.*

The wicked man attempteth things impossible. *Arist.*

The wicked man is euer in feare. *Plato.*

He wrongeth the good that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it be not wholly infected, yet it will saour something of the fathers filthines.

As vertue is a garment of honour, so wickednes is a robe of shame.

Cursed is that man, that knoweth not to be a man, but by his wickednes is farre otherwise then he should be.

Hee that intendeth not to doe good, should refraine from doing euill; but it is counted euill if we refraine to doe good.

Purifie thine owne wickednes, then prate of others sinnes.

The wicked man, in a monstrous kind of pride neuer heard of before, glorieth

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and boasteth of his euill deeds.

When a man doth subiect himselfe to the wicked affections of his owne minde, he doth weaken and cut in sunder the strings of vnderstanding. *Cicero.*

Wicked counsell is most hurtfull to the giuer.

In good things, nothing is either wanting or superfluous; which made the Pythagorians say, that wickednes could not be comprehended, but godlines might.

The waies to wickednes are many, plaine, and common, but to goodnes are not many, but one, and that same is hard to find, because it is but little troden.

*Non ob ea solum incommoda quæ eueniunt improbis fugienda est improbitas: sed multo etiam magis, quod cuius in animo versatur, nunquam finis eum respirare, nunquam acquiescere.*

*Si impietas improbe molita quippiam est, quamvis occultè feceris, nunquam tamen confidet id fore semper occultum; pterumque enim improborum facta primò suspicio insequitur: deinde sermo atque fama: tum accusatorum index, multi etiam se indicant. Cic.*

*Of Infamie.*

Defi. Infamie is the historie of bad deserts in  
this

this world, and that which for our malignities and euill doings, staineth our names, and our successions with a perpetuall disgrace, through the report of our misdeeds and vniust attempts.

**S**Hame and dishonor are the greatest preuenters of mishap.

Infamy galleth vnto death, and liueth after death.

Infamy and shame are inseparable sequels of adultery.

That man is very wicked and vnhappy, whose life the people lament, and at whose death they reioyce. *Solon.*

There is no greater infamy, then to bee lauish in promise, & slacke in performāce.

Begging is as shamefull course, and to steale is a great blot of dishonor.

He that hath borne saile in the tempest of shame, may euer after make a sporte of the shipwrack of his good name.

Infamy is so deepe a colour, that it will hardly be waished off with obliuion.

Such as seeke to climbe by priuy sinne, shall fall with open shame.

They that couet to swim in vice, shall sincke in vanity. *Crates.*

*Wits Common-wealth.*

Greater is the shame to be accounted an harlot, then the praise to be esteemed amiable.

The infamy of man is immortall. *Plau.*

It were great infamy to the person, and no small offence to the Common-weale, to behold a man basely toying that deserueth to gouerne, & to see him gouerne, that deserueth to goe to plow.

Shame is the end of treachery, and dishonour euer fore runnes repentance.

What is once spotted with infamy, can hardly be worne out with time. *Anrel.*

When the string is broken, it is hard to hit the white; and when a mans credite is called in question, perswasions can little preuaile.

An honourable man should neuer die, and a infamous man deserueth not to live.

The infamous man is only miserable, for good men will not belecue him, bad will not obey him, no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; so infamy woundeth all.

The

The occasions and greatnes of infamy are better vntried then knowne.

The tong is the readiest instrument of de traction and slander.

Euery inferior doth account that thing infamous, wherein he seeth his superiour offend.

It is infamy to seeke praise by counterfeited vertue.

It is infamy to dispraise him that deserueth wel because he is poore, and to commend the vnworthy because he is rich.

He that by infamy slandereth his friend, is most monstrous.

To be praised of wicked men, is as great infamy as to be praised for wicked doing.

Pride is the cause of hatred, and sloth of infamy.

The life of a noted infamous man is death.

*Cicero* inueying against *Cateline*, saith, Thy naughty and infamous life hath so obscured the glory of thy predecessors, that although they haue beene famous, yet by thee they will come to obliuion.

If a mans good name be not polluted, although hee haue nothing else, yet it

## *Wits Common-wealth.*

stands him in more stead then the possession of very great riches.

*Emori praestat per virtutem, quam per decus vivere. Cic.*

*Quis honorem, quis gloriam, quis laudem, qui ullum decus tam unquam expetit quam ut ignominiam, infamiam, contumeliam, dedecus fugiat? Cic.*

## *Of Dishonesty.*

**Defi.** Dishonesty is an act which ingendereth it own to-ment from the very instant wherein it is committed; and with the continuall remembrance thereof, filleth the soule of the malefactor with shame and confusion.

**H**E that is disposed to mischiefes, will neuer want occasions.

Dishonestie ruins both fame and fortune.

Shame is the hand-maide to dishonest attempts. *Cratens.*

The insatiate appetite of gluttony, doth obscure the interior vertues of the mind.

He that feares not the halter, will hardly become true, and they that care not for suspect are seldome honest.

It is a dishonest victory that is gotten by the spoile of a mans owne country. *Cicero.*

There

There neuer riseth contention in a Common-wealth, but by such men as would liue without all honest order.

The euill inclination of men, may for a time be dissembled, but being once at liberty, they cannot cloake it.

Many times the wicked beare enuy vnto the good, not because the vertuous suffer them to do well, but for that they will not consent with them to doe euill.

Many be so malicious and peruerse, that they take more delight to do euill vnto others, then to receiue a benefit vnto themselves.

If he be euill that giueth euill counsell, more vile is he that executeth the same.

Nothing is profitable which is dishonest. *Tully.*

Then is mischief at the full ripnes, when as dishonest things bee not onely delightfull in hearing, but also most pleasant in practise; and there is no remedy to be hoped for, where common vices are counted vertues.

A man giuen to dishonesty, can neither be friend to himself, nor trully to another. The ouerthrow of a Common-wealth,

*Wits Common wealth.*

is the dishonesty of the Rulers.

Dishonesty is the serpent of the soule, which spoyleth men of their ornaments and heavenly apparell.

All things are tollerable, saue those things which are dishonest.

*Calisto* the harlot said she excelled *Socrates*, because that when she was disposed she could draw his auditors from him; No maruaile, saith hee, for thou allurest them to dishonesty, to which the way is readie, but I exhort them to vertue, whose way is hard to find.

Honesty is ioyned with misery, dishonesty with al kind of worldly felicity; but the misery which wee suffer for honesty, shalbe turned to euerlasting comfort; and that felicity gotten by dishonesty, shal be changed into perpetuall torment.

*Sapè disspiter neglectus*

*Incesto adaiat integrum*

*Raro antecedentem scelestum.*

*Desernit pede panna etando.* Horatius.

*Disce bonas artes, moneo Romana iuuentus:*

*Sit procul omne nefas, ut atheris amabilis esto.*

Of Vices in generall.

Defi. Vice is an inequality and iarring of manners,



ners, proceeding from mans naturall inclination, to pleasure and naughtie desires.

**A** Man seldome repenteth his silence, but he is often sorrowfull for his hasty speeches.

He that is rooted in sin, wil hardly be by good counsell reformed.

Who doubts of God with *Protagoras*, is an infidell; who denieth God with *Diagoras*, is an Epicure and a diuell.

Consent and sin are both of one kind.

Vice is the habitude of sinne, but sin is the act of the habitude.

He that pampers his flesh, doth nourish many wormes. *Demonax*.

Excessiue sleep is found the bodies foe.

Lust bringeth short life, prodigality wretched life, and perseuerance in sin eternall damnation.

As by nature some men are more inclined to sickenesse then other some, so one mans mind is more prone then anothers to all vnrighteousnes.

The sicknes of our age is avarice, the errors of our youth inconstancy. *Theopomus*.

A most horrible and damnable offence is that to bee iudged, whose reuenge belongeth

*Wits Common-wealth.*

longeth vnto God. *Aur.*

Craft putteth on him the habite of policy, malice the shape of courage, rashnesse the ritle of valor, leaudnesse the image of pleasure; thus dissembled vices seeme great vertues.

Where elders are dissolute and past grauity, there the yonger sort are shamelesse, and past grace.

Euery vice fighteth against nature.

Vice ruleth where gold raigneth. *Greg.*

Wee ought not to hate the man, but his vices. *August.*

There are more vices then vertues. *Gre.*

Riches gotten with craft, are commonly lost with shame.

Folly in youth, and negligence in age, breeds at length woe to both; the one ending in sorrowfull grieve, the other in lamentable misery.

Where youth is voyd of exercise, there age is voyde of honesty.

Flattery and soothing great men in their humours, getteth more coyne then true speeches can get credite. *Bias.*

Faire faces haue gotten foule vices, straight personages crooked maners, and  
good

good complexions, bad conditions.

A merry mind doth commonly shew a gentle nature, where a fower countenance is a manifest signe of a froward dispositiō.

Sobriety without fullennes is commendable, & mirth with modesty delectable.

Euery vice hath a cloake, and creepeth in vnder the name of vertue.

Wee ought to haue an especiall care, lest those vices deceiue vs which beare a shew of vertue.

Craft oft times accompanieth policy, too much austeritie temperance, pride a resolute minde, prodigality liberalitie, fortitude temerity, and religion superstition.

What Nation doth not loue gentlenes, thankfulness, & other commendable parts in a man? Contrarily, who doth not hate a proud, disdaineful, vn honest, & vnthankfull person?

*Cum fateamur satis magnam vim esse in vitijs ad miseram vitam, fatendum est etiam eandem vim in virtute esse ad beatam vitam: contrariorum enim contraria sunt consequentia.*

*Qui voluptatibus ducuntur. & se vitiorum illecebris & cupiditatum lenocinijs dediderunt, missos*

*Wits Common-wealth.*

*missos faciant honores, nec attingant reipublicam, patientur viros fortes labore, se otio suo perfrui. Cicero.*

**Of Ingratitude.**

**Defi.** *Ingratitude is that which maketh men impudent, so that they dare ioyne together to hurt those which haue bin their best friends, and them to whom they are bound, both by blood, nature, and benefits.*

**I**ngratitude challengeth reuenge by custom, and is a vice most hatefull both before God and man.

Ingratitude for great benefits maketh men to despaire of recompence, and of faithfull friends causeth them to become mortall foes.

Impudency is the companion of that monster ingratitude. *Stobaeus.*

He is vnthankfull, that being pardoned sinneth againe.

There can be no greater iniury offered to a free mind and a bashfull face, then to be called vnthankfull; sith such reproches sink most deeply into the reputation of honour.

Ingratitude springeth either from couetousnes or suspect. *Theophr.*

It is a shamelesse and vnthankfull part, alwaies to craue, and neuer to giue. *Mar.*

Princes rewarding nothing, purchase nothing; and desert being neglected, courage will be vnwilling to attempt.

Benefits wel bestowed establish a kingdome, but seruice vnrewarded weakeneth it. *Archim.*

The nature of man is ambitious, vnthankful, suspectful, not knowing rightly how to vse his friends, or with what regard to recompence his well-willers for their benefits bestowed.

Tis better to be borne foolish, then to vnderstand how to be vnthankfull.

Ingratitude loseth all things in himselfe, in forgetting all duties to his friend.

To doe good to an vnthankfull body, is to sowe corne on the sand.

Two contraries giue light one to the other, and ingratitude and thankfulness are best discerned one by the other.

There is no affection among men so firmly placed, but through vnthankfull dealing it may be changed to hatred. *Bias.*

Two heads vpon one body, is a monstrous sight; but one vnthankful heart in a  
blosseme

blossome, is more odious to be hold *Bias.*

There cannot be a greater occasion of hatred, then to repay good turnes with vnthankfull dealing.

An vngrateful Common-wealth which hath banished men of true desert, finding their hinderance by their absence, too late repenteth. *Laetian.*

Nothing waxeth sooner old, then a good turne or benefit. *Diog.*

An vnthankfull man is compared to a vessell bored full of holes. *Lucianus.*

Old kindnes sleepeth, and all men are vnthankfull. *Pindarus.*

The vngratefull man through his impudency, is driven to al villany & mischief, and maketh himselfe a slaue. *Xenophon.*

Plato called Aristotle a Mule for his ingratitude. *Aelianus.*

The vnthankfull man, hath ever beene accounted a more dangerous buyer then the debtor. *Cognet.*

The vngratefull man is of worse condition then the serpent, which hath venom to anoy other, but not himselfe.

Tis better neuer to receiue benefit, then to be vnthankfull for it.

Thankfulnes

Thankfulnes doeth consist in truth and iustice; truth doth acknowledge what is receiued, and iustice doth render one good turne for another. *Stobæus.*

He is vnthankfull with whom a benefite perisheth, he is more vngrateful, which will forget the same, but he is most vnthankfull, that rendereth euill for the good he hath receiued. *Bias.*

He which receiueth a benefite, should not onely remember, but requite the same liberally and fruitfully, according to the nature of the earth, which tendereth more fruite then it receiueth seede. *Quint.*

The Egyptians, of all vices most abhorred ingratitude, in which as *Tully* saith, all wickednesse is containned.

If we be naturally inclined to do good to them of whom we conceiue good hope, how much more are we bound to those, at whose hands we haue already receiued a good turne? *Seneca.*

Thou canst not call a man by a worse name thē to say he is an vnthankful persō.

*Plutarch* interpreteth *Pythagoras* Symbol of not receiuing of swallowes, that a man ought to shunne vnthankfull people.

*Xenophon*

*Xenophon* among the praises which hee gaue vnto *Agésilas*, reputed it a part of iniustice, not onely, not to acknowledge a good turne, but also, if more bee not rendered then hath bene received.

Whosoever receiueth a benefite, selleth his owne libertie, as who would say, that he made himselfe subiect to render the like.

The lawes of Athens, Persia, and Macedonia, condemned the vnthankfull person to death.

*Lycurgus* esteemed it a most monstrous ingratitude, not to acknowledge a benefite.

In the old time, liberties and franchises for ingratitude were reuoked.

An vngratefull person cannot be of a noble minde, nor yet iust. *Socra.*

A man ought to remember himselfe, how often hee hath receiued curtesie and pleasure.

Every gentle nature quickly pardoneth all iniuries except ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sinne and death of man.



No mans life is voyde of, ingratitude.

The life of the ignorant is vnthankfull wauering, and vnstaied in things present through the desire of things to come. *Sen.*

Impudencie and ingratitude are companions.

All humane things grow old, and come to the end of their time, except ingratitude, for the greater the increase of mortall men is, the more doth ingratitude augment. *Plato.*

We shall auoyde this shamefull vice ingratitude, if we esteeme the benefit which wee receiue of another greater then it is, and contrariwise repute that lesse then it is which we giue.

The vnworthier he is that receiueth the benefite, the more is he to be commended from whom it cometh.

*Est aliqua ingrato meritum exprobrare voluptas.*

*Ingratus qui beneficium accepisse se negat, quod accepit; ingratus, qui id dissimulat; rursus ingratus, qui non reddit: at omnium ingratisissimus est, qui oblitus est.*

**Of Pride.**

**Defi.** *Pride is an unreasonable desire to enjoy honours, estates, and great places: it is a vice of excesse, and contrary to modesty, which is a part of temperance.*

**H**ee that brufeth the Oliue tree with hard yron, fretteth out no oyle, but water; and he that pricketh a proude heart with perswasions, draweth out onely hate and enuie.

It is impossible that to a man of much pride fortune should be too long friendly.

It chanceth often-times to proude men, that in their greatest iollity, & when they thinke their honor spun and wouen, then their estate with the webbe of their life in one moment is suddainly broken.

Ambitious men can neuer bee good Counsellors to Princes.

The desire of hauing more, is a vice common to Princes & great Lords, by reason of ambition and desire to rule, bringing foorth in them often-times an vn-satiabie cruelty and beastly nature. *Plut.*

Pride is the cause of the corruption, and transgression of mans nature.

Pride causeth that worke to become  
wicked,

wicked, which of it selfe is good, so that humble submissiō is better then the proud boasting of our deedes, which cause a proud man oftentimes to fall into more detestable vices then he was in before. *Pla*

It is naturall to proudemen to delight themselves, and to set their whole mindes vpon vaine desires.

Men that haue their thoughts high, and their estates low, liue alwaies a penfue & discontented life.

Pride should of yong men be carefully auoided, of old men vtterly disdained, and of all men suspected and feared. *Socrat.*

Pride hath two steps, the lowest blood, the highest enuie.

Pride eateth gold, and drinketh blood, and climeth so high by other mens heads that he breaketh his owne necke.

It is better to liue in lowe content, then in high infamie; and more precious is want with honesty, then wealth with discredite.

Aspiring pride is like a vapour, which ascendeth high, and presently vanisheth away in a smoake. *Plut.*

A proud heart in a begger, is like a great  
Ff 2 fire

fire in a smal cottage, which not only warmeth the house, but burneth al that is in it.

The spring of pride is lying, as truth is of humility. *Philo.*

Men that beare great shapes, and large shadowes, and haue no good nor honest minds, are like the portrature of *Hercules*, drawne vpon the sands.

The more beauty, the more pride, and the more pride, the more precisenes.

Ambition is the ground of all evils. *Tim.*

Pride is a serpent which slyly insinuateth herselfe into the minds of men.

Extol one of base stocke to high degree, and no man liuing will sooner proue more proud then he.

An ambitious body wil go far out of the right way, to attaine to the height which his heart desireth. *S. P. S.*

Pride is the mother of superstition.

The proude man, seeking to depresse an other man, in stead of superiority, attaineth indiginty.

The proude man is forsaken of God, being forsaken hee groweth resolute in impiety, and after purchaseth a iust punishment for his presuming sinne. *Plato.*

A proude man is compared to a shippe without a Pilot, tossed vp & down vpon the seas by the winds and tempest. *Aug.*

The sonne of *Agessians*, wrote vnto king *Philip*, who much gloried in some of his victories; that if he measured his shadow, he should find it no greater after the victory then it was before.

King *Lewes* the eleuenth was wont to say, when pride was on her saddle, mischief and shame was on the crupper.

Pride, enuy, and impatience, are the three capitall enemies of mans constancy. *Aug.*

Pride is alwaies accompanied with follie, audacitie, rashnes, and impudencie, and with solitarines; as if one would say, that the proud man is abandoned of all the world, euer attributing to himself, that which is not; hauing much more bragging then matter of worth. *Plato.*

Pride did first spring from too great abundance of wealth. *Antist.*

*Chrysippus*, to raise an opinion of knowledge to himselfe, would set forth those bookes in his owne name, (a fault common in our age) which were wholly writ-

ten by other men.

The proud boasting man, doth faine things to be, which indeed are not, or maketh thē appeare greater then they are. *Ar.*

Pride is the mother of enuie, which if that one be able to suppress it, the daughter will be soone suppressed. *Aug.*

Husband-men thinke better of those eares of corne which bow downe and waxe crooked, then those which grow straght, because they suppose to find more store of graine in them, then in the other.

Socrates, when he saw that Alcibiades waxed proud because of his great possessions, shewed him the Mapped of all the world, and asked him whether he knew which were his lands in the territorie of Athens; who answered they were not described there; how is it then (quoth hee) that thou braggest of that which is no part of the world?

It is the property of proud men, to delight in their owne foolish inuentions.

He that knoweth himselfe best, esteemeth himselfe least. *Plato.*

The glory of a proude man, is soone turned to infamie. *Salust.*

The

The proud man thinketh no man can be humble. *Chrysoſt.*

Antiochus had that admiration of himſelfe, that he thought he was able to ſaile on the earth, and goe on the ſeas.

Pompey could abide no equal, and *Cæſar* could ſuffer no ſuperior.

It is a hard matter for a rich man not to be proude.

If a proude rich man may ſcarcely bee endured, who can away with a poore man that is proude?

The proude man reſembleth the Fiſherman in *Theocritus*, who ſatiſfied his hunger with dreames of gold.

The pride of vnquiet and moouing ſpirits, neuer content themſelues in their vocations. *Perdiccas.*

*Themiſtocles* tolde the Athenians, that vnleſſe they baniſhed him and *Ariſtides*, they ſhould neuer be quiet.

*Peraita tunc urbi nocuerunt ſecula, poſtquam ambitus eſt luxus, & opum metuenda facultas tranſuerſo mentem dubiam torrente tulerunt.*

*In rebus proſperis, & ad voluntatem noſtram fluentibus, ſuperbia magnoperè eſt fugienda, nam vt aduerſas res, ſic ſecundas immoderate ferre leuitatis eſt.* *Cicero.*

**Of Prodigality.**

**Defi.** *Prodigality is the excesse of liberalitie, which comming to extremitie, proues most vicious, wasting vertues faster then substance, and substance faster then any vertue can get them.*

**P**RODIGALITY without care, wasteth that which diligent labor hath purchased.

Prodigality is called the fire of the mind, which is so impatient in heate, that it ceaseth not while any matter combustible is present, to burne necessary things into dust, and cynders. *Plini.*

Where prodigality & couetousnes are, there all kinde of vices raigne with all licence in that soule. *Theop.*

Prodigalitie stirreth vp ciuill wars, and seditious iniuries, to the end that her humour may be fed; fishing in a troubled water, that shee may haue wherewith to maintaine her prodigall expences.

Excesse of apparell, is an ornament of the inconstancie of the soule, and rather whetteth the eies of the beholders to wicked desires, then to any honest thoughts. *Eras.*

Decke not thy house with curious wrought



wrought Tapestry, and faire painted pictures, but with temperance and honestie.

*Epiet.*

Pouerty followeth superfluous expences.

Prodigality maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosiue to his own friends.

To spend much without getting, to lay out all without reckoning, and to giue all without considering, are the chiet effects of a prodigall mind

Hee that giueth beyond his power is prodigall, he that giueth in measure is liberall, hee that giueth nothing at all is a niggard.

Prodigality is a special signe of incontinency. *Mar. Aur.*

He that is superfluous in his diet, sumptuous in his apparell, & lauish of his tong, is a Cookes hope, a Taylors thrift, and the sonne of repentance.

The ende of much expence, is great grieve.

*Straton Sidonius* could in no wise abide that any one should goe beyond him in prodigall expences, whereupon arose a great

great contention betwixt *Nicocles Cyprius* & him, whilest the one did what he could to excell the other. *Theopom.*

Who spends before he thriue, will beg before he thinke.

Riches lauishly spent, breedes grieve to our hearts, sorrow to our friends, and misery to our heires.

A proude eie, an open purse, a light wife, breede mischief to the first, misery to the second, and hornes to the third.

What is gotten with care, ought to bee kept with wisdom.

Prodigality is a dissolution, or too much losing of vertue. *Zeno.*

An vnthrif is knowne by foure things, by the cōpany he keepeth, by the tauernes he haunteth, by the harlots he cherisheth, and the expence he vseth.

As excesse in meates breedes surfet, in drink drunkennes, in discourse ignorance; so in gifts, excesse produceth prodigality.

It is better to be hated for hauing much, then to be pitied for spending all. *Bias.*

Prodigality consisteth not in the quantity of what is giuen, but in the habite and fashion of the giuer.

He

Hee is truly prodigall, which giueth beyond his abilitie, and where his gifts are needlesse.

It is not possible for a prodigall mind to be without enuy. *Curtius.*

Prodigallitie concealing loue, loues none whereby affection decreaseth, and amitie is made vnstable.

Prodigall laushing, and palpable sensuality, brought Pericles, Callias the son of Hipponicus and Nicius, not onely to necessitie, but to extreame pouertie; and when al their money was spent, they three drinking a poysoned potion to one another, died all three.

Prodigality is borne a wonder, and dies a begger. *Menan.*

No kind admonition of friends, nor feare of pouerty, can make a prodigall man to become thrifty.

Prodigality in youth, is like the rust in yron, which neuer leaueth fretting, til it be wholly consumed.

Fire consumeth fuel without maintenance, and prodigality soone emptieth a weake purse, without it be supplied.

The prodigall minded man, neither obserueth

serueth time, nor maketh end of riot, vntill both himselfe and his patrimonie be consumed.

A prodigall humor is hardly purged, because the nourishments are many and sweete.

The prodigall minded man, to spend lustily and to fare daintily, so he haue it, he cares not how he get it, and so he spend it, he cares neither on whom, or in what sort he consume it.

———*ô prodiga rerum*

*Luxuries nunquam paruo contenta paratu,  
Et quasitorum terrâ pelagoque ciborum  
Ambitiosa fames & laeta gloria mensæ,  
Discite quam paruo liceat producere vitam,  
Et quantum natura petat.*

*Of Gaming.*

Defi. *Gaming is a stealing away of time, busying our understanding in vaine things without any profit.*

**C**Hilon being sent from Lacedemonia to Corinth in embassage, to intreat a peace betweene them, and finding the noble men playing at dice, returned backe againe without deliuering his message; saying, that he would not staine the glory  
of

of the Spartans, with so great an ignominy, as to ioyne them in society with dice-players.

Players at dice by the Councell of *Constantinople* vnder *Iustinian*, were punished with excommunications.

*Alphonfus*, Sonne of *Ferdinando* King of Spaine, straitly commanded, that no Knight should presume to play at Dice, or Cardes for any money, or giue his consent to any such play in his house, vpon paine of forfeiting his wages for one whole month, and himselfe to be forbidden an other moneth and a halfe from entering into the kings palace.

It is a very hard matter to follow ordinarily the deceitful practises of cosening skill, or skilfull cosenage, without the discredite of a mans good name, by the mark of reproch, or badge of open infamy.

The fame or good name of a man is no sooner in question, then when hee is knowne to be a common gamster.

It is no freedome to be licentious, nor liberty to liue idely.

Such game is to be abhorred, wherein wit sleepeth, and idlenesse with couetousnesse

nesse is onely learned.

The gaine which ariseth to any partie in play, should bee bestowed vpon the poore, to the end that both the gamsters, as well the winner as the loser, might be equally punished. *Aug.*

Aurelius Alexander Emperor of Rome, made a law, which was ratified by the authoritie of the Senate and people, that if any man was found playing at the dice he should be taken for franticke, or as a foole natural, which wanted wit and discretion to gouerne himselfe.

The same Emperour likewise, after the promulgation of the foresaide Law, counted Dice-players no better then theeues and extortioners.

Gaming at cardes and dice, are a certaine kinde of smooth, deceitfull, and sleightly theft, whereby many are spoyled of all they haue.

Who will not thinke him a light man, of small credite, dissolute, remisse, and vaine, that is a dice-player, or a gamster.

How much cunniger a man is in gaming and dice-playing, so much the more is he corrupted in life and manners.

Justinian

Iustinian made a law, that none either priuately or publicquely, should at any time play at dice or cardes.

Old mens gaming is a priuiledge for young men. *Iuuenal.*

The diuell was the first inuenter of Dice and gaming.

Dicing Comedians, bring often tragical ends.

*Plato* seeming to commend table-play, compareth it vnto the life of man; that like as an euill chance may be holpen by cunning play; so may a bad nature bee made better by good education.

*Cicero* in the Senate-house put *Antonius* to silence, in saying he was a Dicer.

Dicing neither beseemeth the grauity of a Magistrate, nor the honor of a Gentleman, for that the gaine is loaden with dishonest practises, and the losse with vnquiet pafsions.

As a dead carcase in an open field, is a pray for many kinde of vermine, so a plaineminded man, vsing deceitfull houses, is an assured pray for all sorts of shifters.

In Turkey, he is noted of great infamy  
that

that is found playing for money, and greivous paines are appoynted for punishment if hee returne to it againe.

The Lydians were the first inventors of gaming, but it was when their country was brought into great necessitie for want of victuals, to the end, that by playing they might find some meane to resist and sustaine hunger the better.

Horace auoucheth in his time, that dice-playing was forbidden by their law.

Lewes the eight, King of France, made a law, that all sports should be banished his Realme, except shooting.

Cyrus to punish them of Sardis commanded them to passe away their time in playing and banquetting; thereby to render them lesse men, and keepe them from rebellion.

*Ars aleatoria dum aliena concupiscentia sua profundit patrimonij nullam reuerentiam tenet.*

*Est ars mendaciorum, periuriorum, furorum, litium, iniuriarum homicidiorumque mater, est verè malorum demonum inuentum, quæ exciso Asia regno inter euerse urbis manubias varia sub specie migravit ad Græcos.*



## Of Couetousnesse.

**Defi.** *Couetousnes* is a vice of the soule, whereby a man desireth to haue from all parts without reason; and vniustly with-holdeth that which rightly belongeth vnto another body: it is also a sparing and niggardines in giuing, but open-handed to receiue whatsoeuer is brought, without conscience or any regarde whether it be well or ill attained.

**T**He propertie of a couetous man, is to liue like a begger all daies of his life, & to be found rich in moneie at the houre of his death. *Archim.*

Gaines gotten with an ill name is great losse.

Couetous men litle regard to shorten their liues, so they may augment their riches.

Treasures hoorded vp by the couetous, are most commonly wasted by the prodigall person.

He that coueteth riches, is hardly capable of good instruction. *Ploti.*

It is an hard matter for a man to bridle his desire, but he that addeth riches thereunto is mad.

Couetousnes is a vice of the soule, whereby a man desireth to haue from all parts

without reason, and vniustly withholdeth that which belongeth to another. *Arist.*

Couetousnes is sparing in giuing, but excessive in receiuing.

Couetousnesse is a blind desire of goods. *Lucretius.*

Vnto a couetous man the obtaining of that he would, is alwaies vnto him the beginning of the desire of hauing.

Couetous men scrape together like mighty men, and spend like base mechanickall and handy-crafts men.

Couetous men are compared to Rats & Mice that are in golden mines, which eate the golden oare, and yet nothing can be gotten from them, but after their death. *Plut.*

Gold is called the bait of sinne, the snare of soules, and the hooke of death; which being aptly applied, may be compared to a fire, whereof a litle is good to warm one but too much will burne him altogether.

It is better to be the sheepe, then the son of a couetous man. *Diog.*

Pertinax, being aduanced to the degree of Emperor, did not forget his niggardlines, but parted Lettice and Artichawkes

chawkes in two, that the one halfe might be for his dinner, & the other for his supper.

Dyonisius the elder, being aduertised of one that had hidden great store of money, commanded him vpon paine of death to bring it to him, which he did, although not all, but with the remainder dwelt in another place, and bestowed it vpon inheritance; when Dyonisius heard thereof, he sent him that which hee tooke from him, saying, *Now thou knowest how to vse riches, take that I had from thee.*

The Chariot of Couetousnes is carried vpon foure wheeles of vices; Churlishnesse, Faint-courage, Contempt of God, and Forgetfulnes of Death. Drawne by two horses, called Greedy to catch, and Hold-fast; the Carter that driueth it, is Desire to haue, hauing a whip called Loth to forgoe.

A couetous man is good to no man, and worst friend to himselfe.

The couetous man wanteth as well that which he hath, as that which he hath not.

He that coueteth much, wanteth much.

*Wits Common-wealth.*

There is greater sorrow in losing riches, then pleasure in getting them. *Publi.*

Couetousnesse is the roote of all euill, from whence do proceed (as from a fountaine of mishappe) (the ruine of Common-weales, the subuersion of Estates, the wracke of societies, the staine of conscience, the breach of amity, the confusion of the mind, iniustice, briberie, slaughter, treasons, and a million of other mischieuous enormities. *Aurel.*

All vices haue their tast, saue onely couetousnes.

The gaine of gold, maketh many a man to lose his soule.

A couetous man passeth great trauels in gathering riches, more danger in keeping them, much lawe in defending them, and great torment in departing from them.

Couetousnesse is the mother of puer-tie.

The excuse of the couetous man, is, that he gathereth for his children. *Appollonius.*

The couetous minded man, in seeking after riches, purchaseth carefulnesse for himselfe, enuy for his neighbours, a pray for theeuers, perill for his person, damnation

tion for his soule, curses for his children, and lawes for his heires.

A couetous rich man in making his testament, hath more trouble to please all, then himselfe tooke pleasure to get and possesse all.

A couetous mans purse is called the diuels mouth.

We feare all things like mortal men, but we desire all things as if we were immortal. *Seneca.*

Couetousnesse in old men is most monstrous; for what can be more foolish then to provide more money & victuals when he is at his iourneyes end?

Couetousnes is a disease which spreadeth thorow all the veines, is rooted in the bowels, and being inueterate cannot be remooued. *Tully.*

To flie from couetousnes is to gaine a kingdome.

Gold guides the globe of the earth, and couetousnesse runnes round about the world.

Most couetous is he which is carefull to get, desirous to keepe, and vnwilling to forgoe.

## Wits Common-wealth.

By liberality mens vices are couered, by couetousnes laid open to the world. *Aug.*

A couetous mans eye is neuer satisfied, nor his desire of gaine at any time suffised.

The gluttons minde is of his belly, the leacher of his lust, and the couetous man of his gold. *Bernard.*

The couetous man is alway poore. *Aug.*  
*Ardua res hac est, opibus non tradere mores :*

*Et cum tot Cræsos viceris, esse Numam.*

*Vsque adeo solus ferrum mortemque timere*

*Auri nescit amor ; pereunt discrimine nullo*

*Amissa leges ; sed pars vilissima rerum*

*Certamen mouistis opes. —*

## Of Vsurie.

**Defi.** *Vsury of the Hebrewes is called biting, it is an unlawfull gaine, gotte by an unlawfull meane, and that cruelty which doth not onely gnaw the debtor to the bones, but also sucketh out all the blood & marrow from them, ingendering money of money, contrary to nature, and to the intent for which money was first made.*

**V**Surie is compared to fire, which is an active and insatiable element, for it burneth and consumeth all the wood that is laid vpon it ; so the Vsurer, the more he hath,

hath, the more he desireth, and like hell gates he is neuer satisfied.

A Vsurer is a filching & corrupt Citizen, that both stealeth from his neighbors and defraudeth himselfe.

The intent of Vsury bewraies the crime.

Vsury is the nurse of idlenes, and idlenesse the mother of euils.

*Amasis* King of Egypt, made a lawe that the Pretor should call euery one to account, howe they haue liued, and if by vsury, they should be punished as malefactors.

There was a law among the ancient Grecians and Romanes, which forbad all vsury, surmounting one penny from an hundred by the yeere, and they called it *Vnciary* vsury.

This law was since that brought to a halfe-penny a yere among the Romanes, and not long after vsury was cleane taken away by the law *Genutia*, because of vsual seditions, which arose through the contempt of lawes concerning vsury.

Vsury maks the noble-man sel his land, the Lawyer his *Iustinian*, the Physition his

*Wits Common-wealth.*

*Gallen*, the Souldier his sword, the Merchant his wares, and the world his peace.

Money engendereth money, contrarie to nature.

A Vsurer is a more wicked man then a thief, who was condemned but in double as much. *Cato*.

Vsury is an ancient mischiefe, and cause of much ciuill discord.

A little leaudly come by, is the losse of a great deale well gotten.

Vsury is like a whirle-poole that swalloweth whatsoeuer it catcheth. *Cratesus*.

Hee that with his gold begets gold, becomes a slaue to his gold.

Inordinate desire of wealth, is the spring of vsury, and vsury subuerteth credite, good name, and all other vertues.

Couetousnes seeketh out vsury, and vsury nourisheth couetousnes.

An vsurer can learne no truth, because he loatheth the truth.

Vsury taketh away the title of gentry, because it delighteth in ignobility.

Vsury oftentimes deceiues the belly, and altogether liues carelesse of the soules safety.

As



As the greedy Rauens seeke after carrion for their food, so doth the couetous vsurer hunt after coyne to fill his coffers. *Philo.*

No kind of people in the world are so notorious liuers, nor vse so much to falsifie their faith in al practises, as vsurers. *Plu.*

*Appian* in his first booke of ciuill wares, writeth, that by an ancient law at Rome, vsury was forbidden vpon very great paine.

As he which is stung with an Aspe, dieth sleeping, so sweetly doth he consume himselfe which hath borrowed vpon vsury.

A Vsurer is more dangerous then a theefe. *Cato.*

Vsury is most hated of those whom she doth most pleasure.

Vsury maketh those that were freeborn bond-slaues. *Publius.*

Vsury is the manifest signe of extreame impudency. *Chrys.*

To be a vsurer, is to be a man-slayer. *Ca.*

Vsurers were not suffered to enter the temple of sparing and well ordered expence.

The Egyptians and Athenians, seeing the errour of couetous vsury to take footing

ting in their prouinces, by approued iudgment concluded, that by no instrument, plea, execution, or other meanes in law a body might be detained, the original being for corrupt gaine.

In Thebes it was by strait order forbidden, that any man should be put in office, which in ten yeeres before the election, had practised any vnlawfull chaffering.

By vsury money is brought forth before it be gotten.

Vsury is the daughter of auarice and ambition.

The more wealth that a vsurer winneth by his extortion, the more doth the sinne of couetousnes daily corrupt his conscience.

The ill gotten gaine that commeth by vsury, brings with it contempt, many curses, and infamy.

He that liueth by the losse of the poore, meriteth the plague of God for his punishment.

—*turpia lucra*

*Fænoris, & velox inopes usura trucidat.*

*Non sunt facienda mala & inde eueniant bona.*

Of

## Of Deceit.

**Defi.** *Deceit or craft, is the excesse of prudence, it is that which leadeth a man through wilful ignorance to oppose himselfe against that which he knoweth to be dutifull and honest, causing him vnder the counterfeit name of prudence, or seek to deceiue those that wil beleue him: This vice is the chiefeest cause of ambition and couetousnesse, which most men serue in these daies, but aboue all things it is an enemy to iustice, and seeketh by all meanes to ouerthrow the true effect thereof.*

**C**Raft most commonly is repaired with craft, and hee that thinketh to deceiue another, is many times deceiued himselfe.

The craftier and subtiler a man is, the more he is to be suspected & hated, as one that hath lost all credite or goodnes. *Cic.*

All knowledge leuelled from iustice, ought rather to be called craft thē science.

It is more wisdome sometimes to dissemble wrongs, then to reuenge them.

The difference betweene craft and wiliness is, the one is indexterity of wit natural, the other is gotten by experience.

A mans looke is the gate of his minde, declaring

declaring outwardly, the inward deceit which the heart containeth. *Livins.*

He that neuer trusteth, is neuer deceiued.

Our negligence makes subtile shift presume, where diligence preuenteth false deceit.

The serpent hidden in the grasse, stingeth the foote, and a deceitfull man, vnder shew of honesty, oft-times deceiue the simple.

There is nothing that sooner deceiue the minde then hope, for whilest our thoughts feede on it, wee suddainely and assuredly lose it.

The man most deceitfull, is most suspectfull.

It many times fallies out, that what the heart craftily thinketh, the lookes deceitfully be tray. *Leosthines.*

The deceitful are like the Camelion, apt to all obiects, capable of all colours, they cloake hate with holines, ambition with good gouernement, flattery with eloquence; but whatsoeuer they pretend, is dishonesty.

Deceits are traps to catch the foolish in.  
When there is a shew of some likelihood

hood of truth in a lie, then are we soonest deceived by subtilty.

Light heads, and sharpe wits, are most apt to deceiue others by false tales.

It is a point of dishonesty in aman, to make shew of one thing, and do another.

The Lawyers call that couin, when to deceaue another, a man maketh semblance of one thing, and yet notwithstanding doth the cleane contrary.

*Fredericke* the Emperor, desired that his Counsellors would at the entering in of his Court, lay aside all deceit and dissembling.

Speech is but a shadow of deedes, and there ought to be such an vnity, that there be found no difference at all, for it is a great deceite, to speake otherwise with our tongue then we meane with our heart.

*Pacuvius.*

The Emperour *Pertinax*, was surnamed *Chrestologus*, that is to say, well speaking, but ill doing.

Fortunes gifts are meere deceit. *Seneca.*

Wonder not that thou art deceived by a wicked man, rather wonder that thou art not deceived. *Demost.*

It

It is no deceit to deceiue the deceiuer.  
Falshood hath more wit to deuise then  
truth. *Plinius.*

He is not worthy to find the truth, that  
deceitfully seeketh her. *Hierom.*

It is more impious to be deceitfull, then  
to conceale the truth. *Hierom.*

Deceit is a dangerous enemy to truth.

*Alexander* said to *Antipater*, that out-  
wardly he did weare a white garment, but  
it was lined with purple.

The deceitfull mans speeches may bee  
likened to the Apothecaries painted pots,  
which carry the inscription of excellent  
drugges, but within them there is either  
nought available, or els some poyson con-  
tained. *Hippocrates.*

*Alexander* being counselled by *Parme-  
nio*, to seeke the subuersion of his enemies  
by craft and subtilty, answered; that his  
estate would not suffer him so to doe: but  
if he were *Parmenio*, he would doe it.

All deceits are proper to a base and bad  
mind, but to be detested of an honest man.

The answers of the Oracles, where al-  
waies doubtfull, and full of deceit.

He is woorthy to be abhorred, which  
beateth

beateth his braines to worke wickednes,  
and seeketh by subtilty to bring other  
men to misery.

A deceitfull man chuseth hypocrisie,  
and dissimulation for his companions.

*Sic audis fallax indulget piscibus huius,*

*Callida sic stultas decipit esca feras.*

*Graue est malum omne quod sub aspectu latet.*

### Of Lying.

**Defi.** Lying is a false signification of speech,  
with a will to deceane, a sicknesse of the soule,  
which cannot be cured but by shame and rea-  
son, it is a monstrous and wicked euill, that  
filthily prophaneeth and defileth the tongue of  
man, which of God is otherwise consecrated  
euen to the truth, and to the utterance of  
his praise.

**T**AKE heede of a liar, for it is time lost  
to be led by him, and of a flatterer,  
for it is meere deceit to beleue him.

Lying is a member of iniustice turning  
topsey turuy all humane society, and the  
amity due vnto our neighbour. *Aug.*

As certaine it is to finde no goodnes in  
him that vseth to lie, as it is sure to finde  
no euill in him that telleth truth.

The liar is double of heart and tongue,  
for

for he speaketh one thing, and doth another.

From truth depraved, are ingendred an infinit number of absurdities, heresies, schismes, and contentions. *Socrat.*

The thiefe is better then a man accustomed to lie.

In *Almaine*, a lie hath beene alwaies extreamly hated and shunned, as it were a plague: & bastards could neuer obtaine the price of any occupation whatsoeuer, nor take degree in any Art or Sciēce. *Zon.*

Thou canst not better reward a lier, then in not beleeuing what hee speaketh. *Arist.*

Within thy selfe, behold well thy selfe, and to know what thou art, giue no credite to other men.

Pope Alexander the sixt, neuer did what he said, and his Sonne Borgia neuer said what he meant to doe, pleasing themselves in counterfaiting and dissembling, to deceiue and falsifie their faith. *Guicciardine.*

It is the property of a lier to put on the countenance of an honest man, that so by his outward habite he may the more subtilly



tilly deceiue. *Bias.*

Lying is contrary to nature, ayded by reason, and seruant or handmaid to truth.

As the wormes doe breed most gladly in soft and sweete wood, so the most gentle and noble wits inclined to honor, are soonest deceiued by liars and flatterers.

Through a lie *Ioseph* was cast into prison, and *S. Chrysostome* sent into banishment.

All kinde of wickednesse proceedeth from lying, as al goodnesse doth proceede from truth. *Chilo.*

The Egyptians made a Law, that euery lier should be put to death.

The shame of a lier is euer with him.

A lie is not capable of pardon *Xenoph.*  
Liers only gain this, that albeit they speak the truth, yet shall they neuer be belieued.

Lying is contrary to nature ayded by reason, and seruant or hand-maid to truth.  
*Platinus.*

The Scythians and Garamans followed the same law, & condemned thē to death that prognosticated any false things to cōe

The Persians & Indians deprived him of all honour and further speech that lied.

*Cyrus* told the King of Armenia, that a

lie deserued no pardon.

The Parthians for lying became odious to all the world.

There is no difference betweene a liar, and a forswearer, for whomsoever (saith *Cicero*) I can get to tell a lie, I may easily intreate to forswear himselfe.

An honest man will not lie, although it be for his profit.

Lying in doctrine, is most pernicious.

Hee that dare make a lie to his Father, or seeketh meanes to deceiue him, such a one much more dareth bee bold to doe the like to another body.

Lyers are the cause of all the sinnes and crimes in the world. *Epietus*.

A liar ought to haue a good memory, lest he be quickly found false in his tale. *Plinie*.

It is a double lie for a man to beleuee himselfe. *Stobaeus*.

A lie is the more hatefull, because it hath a similitude of truth. *Quintil*.

All Idolatry, hypocrisie, superstition, false waights, false measures, and all couenages, are called lying, to the end that by so deformed a name, we should the rather eschew them.

\ A good man will not lie, although it be for his profit. *Cicero.*

*Alexander* would consent to nothing but truth, and *Philip* his Father to all kind of falshood.

Old men trauellers may lie by authority.

It is wickednes to conceale the fault of that which a man selleth. *Lactan.*

Lying in a Prince is most odious. *Her.*

*Si qui ob emolumentum suum cupidius aliquid dicere videntur, isti credere non conuenit. Falsum maledictum est malenolum mendacium.*

### Of Drunkennes.

Defi. Drunkennes is that vice which stirreth vp lust, greefe, anger, and extremity of loue, & extinguisheth the memory, opinion, & vnderstanding, making a man twice a child, and all by excesse of drinke and drunkennes.

**T**He ancient Romanes would not suffer their wiues to drink any wine.

The crafty wraстler wine, distempereth the wit, weakens the feete and ouercometh the vitall spirits. *Arist.*

Wine burnes vp beauty, & hastens age.

Excesse is the worke of sinne, and drunkennes the effect of riot. *Solon.*

Those things which are hid in a sober

*Wits Common-wealth.*

mans heart, is oft-times reuealed by the tongue of a drunkard.

Drunkennesse is a bewitching diuell, a pleasant poyson, and a sweete sinne. *Aug.*

Drunkennes maketh of a man a beast, of a strong man weake, & of a wise man a foole. *Orp.*

*Plato* bad drunken & angry men to behold themselves in a glasse.

The Scythians and the Thracians contended who should drinke most.

*Argon* the King of Illyrium, fell into a sicknes of the sides called the Plurisie, by reason of his excessive drinking, and at last died thereof.

Sobriety is the strength of the soule. *Pythag.*

Where drunkennes is Mistres, there sectecy beareth no mastery.

Wine and women cause men to dote, and many times put men of vnderstanding to reprove.

*Cleio* a woman was so practised in drinking, that she durst challenge all men and women whatsoeuer, to try masteries who could drinke most, and onercome all.

The Vine bringeth forth three grapes,  
the

the first of pleasure, the second of drunkenness, the third of sorrow.

*Philip* King of Macedon making warre vpon the Persians, vnderstood that they were a people which abounded in al manner of delicate wines, and other wastfull expences, wherupon he presently retired his Army, saying; It was needlesse to make warre vpon them, who would shortly ouerthrow themselves.

Nothing maketh drunkenness to bee more abhorred, then the filthy and beastly behauour of those men, whose stomaks are ouercharged with excessse.

Steele is the glasse of beauty, wine the glasse of the minde. *Enrip.*

Intemperance is a roote proper to euery disease. *Plato.*

Sickenes is the chastisement of intemperance. *Seneca.*

A drunken man, like vnto an old man, is twice a child. *Plato.*

Drunkenness is nothing els but a voluntary madnes.

The glutton and the drunkard shal be poore.

Wine hath drowned more men then the

Sea. Pub.

The first euil of drunkennesse, is danger of chastitie. *Amb.*

The Lacedemonians would often shew their children such as were drunke, to the end they should learne to loath that vice.

*Romulus* made a law, that if a woman were found overcome with drinke, shee should die for her offence; supposing that this vice was the foundation or beginning of dishonesty and whoredome.

*Calisthenes* being vrged by one to drinke as others did at *Alexanders* feast, answered that he would not; for, saith hee, who so drinketh to *Alexander* had neede of *Esculapius*. Meaning a Physition.

The Leopard, as many write, cannot be so soone taken by any thing as by wine, for being drunk, he falleth into the toyles.

Wine, according to the saying of a late writer, hath drowned more men then the sea hath deuoured.

Drunkennesse is a monster with many heads, as filthy talke, fornication, wrath, murther, swearing, cursing, and such like.

There are two kinds of drunkennes, one kind about the moone, or a celestial drunkennes,

kennes, stirred vp by drinking of heauenly drinke, which maketh vs onely to consider things diuine; the reward of vertue is perpetuall drunkennes. *Musæus.*

Another kind of drunkennesse is vnder the Moone, that is, to be drunke with excessse of drinking, which vice ought of all men to be carefully auoyded.

Wine is the blood of the earth, and the shame of such as abuse it.

Wine inflameth the liuer, rotteth the lungs, dulleth the memory, and breedeth all sicknesses.

The Nazarites abstained from drinking of any wine or strong drinke.

*Quid non ebrietas designat? operta recludit,  
Spes iubet esse ratas, in prælia tradit incermom,  
Sollicitis animis onus eximit, addocet artes.  
Fœcundi calices quem non fecere disertum?  
Contracta quem non in pauperate solutum?*

#### Of Gluttony.

Defi. Gluttony or surfetting is the sworne enemy to Temperance, daughter to excessse, and immoderate appetite; she is healths bane, & humanities blemish, lifes Cockatrice, and the soules hel, except mercy wipe out the remembrance of so great a guilt.

*Wits Common-wealth.*

**S**Vffice nature , but surfet not, supply the bodies neede, but offend it not.

Moderate diet is the wise mans cognizance, but surfetting epicurisme ; a fooles chiefeft glory.

To liue well and frugally, is to liue temperately and shunne surfetting, for there is great difference betweene liuing well, and liuing sumptuously; because the one proceedes of temperance, frugalitie, discipline, and moderation of the soule, contented with her owne riches, and the other of intemperance, lust, and contempt of all order and mediocrity; but in the end, the one is followed with shame, the other with eternall praise and commendation. *Plato.*

It is not the vse of meate, but the inordinate desire thereof ought to be blamed.

*Aug.*

Continency in meate and drinke, is the beginning and foundation of skill. *Socra.*

Wee cannot vse our spirits well when our stomacks are stuffed with meate; neither must wee gratifie the belly and entrailes onely , but the honest ioy of the minde. *Cicero.*

The



The Hebrewes vsed to eate but once a day, which was at dinner; and the Grecians in like manner had but one meale, and that was at supper.

Sobrietie retaineth that in a wise mans thought, which a foole without discretion hath in his mouth.

The belly is an vnthankfull beast, neuer requiting the pleasure done, but craueth continually more then it needeth. *Crates.*

When we eate wee must remember we haue two guests to entertain, the body and the soule; whatsoever the body hath, departs away quickly, but what the soule receiueth abideth for euer.

The wicked man liueth to eat & drink, but the good man eateth and drinketh to liue. *Plut.*

A rich man may dine when he list, but a poore man when he can get meate. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the measure of his own stomack. *Se.*

As meat and drinke is food to preserue the body, so is Gods word the nourishment of the soule. *Greg.*

*Wits Common-wealth.*

A vertuous soule hath better tast of godly discourses, then the body hath of a well relished meale.

The first draught that a man drinketh ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madnes. *Anacharsis.*

Then is the mind most apt to comprehend all good reason, when the operations of the braine are not hindered by vapours, which excesse of feeding distempers it withall.

K. *Cyrus* being asked by *Artabazus* (as he marched one day in war) what he would haue bought him for his supper? Bread (quoth he) for I hope wee shall find some fountaine to furnish vs with drinke.

Wisedome is hindered through wine, and vnderstanding darkned. *Alphon.*

Nothing can be more abiect and hurtfull, then to liue as a slaue to the pleasures of the mouth and belly. *Salust.*

Diseases gather together within our bodies, which proceede no lesse of being too full, then being too empty; and oftentimes a man hath more trouble to digest meat, then to get meate.

How

How hard a matter is it to preach abstinence to the belly, which hath no cares, and which will take no deniall how euer the case standeth!

By gluttony more die, then perish by the sword.

Gluttony stirreth vp lust, anger, and loue in extreanmy, extinguishing vnderstanding, opinion, and memory. *Plato.*

Gluttony fattereth the body, maketh the mind dull, and vnapt; nay, which is worse, vndermineth reason.

Wine hath as much force as fire, for so soone as it ouertaketh one, it dispatcheth him; it discloseth the secrets of the soule, and troubleth the whole mind.

*Homer* approuing that the Gods die not because they eat not; alludeth that eating and drinking doeth not onely maintaine life, but are likewise the cause of death.

We are sicke of those things wherewith we liue; for there is no proper and peculiar seed of diseases, but the corruptions of those things within vs, which we eate, and the faults and errours we commit against them. *Plut.*

*Socrates* enuining certaine of his friends

*Wits Common-wealth.*

to a feast, was reprooued for his slender prouision, whereto hee answered; If they be vertuous, there is enough, but if they be not, there is too much.

They which are addicted to belly seruice not caring for the food of the minde, may well be compared to fooles that depend more vpon opinion then on reason.

It is an old prouerbe, Much meate, much malady.

Intemperancie is a roote proper to e- uery disease.

He that too much pampereth himselfe, is a grieuous enemy to his owne body.

Vessels being more fully fraught thē they are able to carry, do sinck; so fareth it with such as doe eate and drinke too much.

By surfet many perish, but he that dieteth himselfe, prolongeth his life.

Excesse came from Asia to Rome, ambition came from Rome to all the world.

Gluttony causeth innumerable maladies, and shortneth mans life. *Heras.*

Surfetting is the readiest meanes to procure sicknes, and sicknes is the chastisement of intemperate diet.

*Gorgias* being demanded how he attained

ned to the number of a hundred and eight yeeres, answered, in neuer hauing eaten or drunken any thing through pleasure.

*Omne nocet nimis, mediocriter omne gerendum.*

*Tantum cibi & potionis adhibendum est ut reficiantur vires, non opprimantur.* Cic.

Of Concupiscence.

**Defi.** *Concupiscence or lust, is a desire against reason, a furious and vnbridled appetite, which killeth all good motions in mans mind, and leaueth no place for vertue.*

**L**ust is a pleasure bought with paines, a delight hatcht with disquiet, a content passed with feare, and a sinne finished with sorrow. *Demonax.*

Lust by continuance groweth into impudency.

Shame and infamy, waite continually at the heeles of vnbrideled lust.

Lust is an enemy to the purse, a foe to the person, a canker to the mind, a corrosiue to the conscience, a weakner of the wit, a besotter of the senses; and finally a mortall bane to all the body; so that thou shalt finde pleasure in the path-way to perdition, and lusting loue the load-stone to ruthe and ruine. *Plinie.*

Lust

Lust in age is lothsome, in youth excessive; howsoever, it is the fruite of idlenes.

Lust enforceth vs to couet beyond our power, to act beyond our nature, and to die before our time.

Sensuall vice hath these three companions, the first, blindnes of vnderstanding, the second, hardnes of heart, the third, want of grace.

*Draco* wrote such lawes against incontinencie, that he is said not to haue writ them with Inke, but rather to haue signed them with blood.

The chanel which riuers long time haue maintained, are hardly restrained from their course; & lust wherein we haue bin long plunged, is hardly purged. *Aur.*

Such things as maintaine vs in euill, or change our goodnes to wickednes, are either nourished or begun by lust.

Pleasure is the end of superfluity. *Plato.*

Adultery is called the iniury of nature.

Concupiscence is inseparably accompanied with the troubling of al order, with impudency, vnseemelines, sloth, and dissolutenes. *Plato.*

Our tongues most wickedly talke of those

those things which our hearts most desire.

Chastity is a punishment to the incontinent, and labour to the slothfull. *Sen.*

Adultery desireth not procreation, but pleasure. *Anselm.*

Lust maketh a man to have neither care of his owne good name, nor consideration of the shame which his posterity shall possesse by his euill living.

This monstrous sinne altereth, marreth and drieth the body, weakning all the ioynts and members, making the face blubbed and yellow; shortning life, diminishing memorie, vnderstanding, and the very heart.

Adultery is vnlawfull matrimonie.

Adultery is hated euen among beasts.

Lust is a strong tower of mischiefe, and hath in it many defenders; as needinesse, anger, palenesse, discord, loue and longing. *Diogenes.*

Concupiscence doth iniury, prophane, and defile the holines of the soule.

The Corinthians for their incontinencie haue beene euill spoken of; they were so in chast, that they prostrated their owne daughters to enrich themselves;

Hence

Hence came the proverbe, It is not fit for euery man to goe to Corinth : for they paide well for their plesure.

The Babylonians, Tyrrhenians, and Massalians, were greatly spotted with this vice : abusing their bodies in such monstrous sort, that they were reputed to liue rather like beasts then men.

*Meretrix non dissimilis mari, quod das deno-  
rat : nunquam abundat.*

*Hoc unum in ore perpetuò habent meretrices,  
Da mihi atque Affer mihi.*

**Of Sloth.**

**Defi.** Sloth is a feare of labour to endure, a desisting from the necessary actions both of bodie and minde ; it is the sincke which recea-  
meth all the filthy chanel of vice, and with that poysonous aire, infecteth and spoyleth the soule.

**A** Man being idle, hath his minde apt to all vncleannes ; and when the mind is voyd of exercise, the man is voyd of honesty.

Sloth riseth sometimes of too much abundance.

Prosperitie ingendereth sloth. *Limius.*  
Sloth turneth the edge of wit, but studie  
sharpneth



sharpeneth the memory.

That which is most noble by nature, is made most vile by negligence. *Arist.*

Idlenes is the onely nurse and nourisher of sensuall appetites, and the sole maintainer of youthly affections.

Trauaile is a worke that continueth after death.

Bee doing alwaies somewhat, that the diuell find thee not idle. *Hieron.*

Idlenes is the sepulcher of a liuing man. *August.*

Sloth is the diuels cushion or pillow. *Orie.*

Idlenes teacheth much wickednes. *Enri.*

They that doe nothing, learne to doe ill.

*Cicero.*

Idlenesse is the moate that forest and soonest infecteth the mind with many mischiefes.

Idlenesse is against nature. *Cle.*

The slothfull man sleepeth in his owne want. *Cicero.*

It is hard for him that will not labor, to excell in any Art.

Idlenes is the enemy of vertue, and the very traine to all wickednes.

Sloth loseth time, dulleth vnderstan-

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ding, nourisheth humors, choketh the  
braine, hinders thrift, & displeaseth God.  
*Gallen.*

Sloth is the mother of pouerty. *Seneca.*

The sluggard being nestled in igno-  
rance, soonest falleth into Atheisme.

The man that passeth his life slothfully  
without profit, ought to lose it without  
pitty.

Idlenes maketh of men women, of wo-  
men beasts, of beasts monsters. *Homer.*

Study begetteth study, and sloth in-  
creaseth sloth. *Amb.*

*Pythagoras* gaue his disciples this pre-  
cept; Take good heede that thou sit not  
vpon a bushell, meaning that idlenesse  
ought especiallie to be eschued.

Lust is quenched by labour, and kind-  
led through idlenes.

The idle heart is moued with no pray-  
ers. *Curtius.*

The rich man if he waxe idle, will bee  
quicklie poore.

Idlenes is security, and labour is care.

In doing nothing, men learne to doe ill.  
*Columella.*

The kinde of contemplation tending to  
solitarines,

solitarines, is but a glorious title to idleness. S.P.S.

Sloth is a feare of labour to ensue. *Cice.*

It is not for a man of authoritie to sleepe a whole night. *Homer.*

In idlenes, beware of idlenes.

Sloth is the step-mother of wisdom and science. *Anacharsis.*

Men are borne to good works, whereof our soule may serue for a sufficiēt & inuincible prooffe, seeing it is neuer still but in continuall motion and action. *Cicero.*

Idlenes decaie the health of the body, & no man ought to hide his life. *Plut.*

Where nature hath beene friendly, there is a certaine vaine opinion which causeth slothfulness. *Plato.*

The Bees can abide no Drones among them, but as soone as any begin to bee idle, they kill them. *Plut.*

The wise-mans idleness is his continuall labour. *Bernard.*

Carthage ouercome, Rome by idlenes came to ruine. *Aug.*

—*variā semper dant otia mentem.*

*Ignavia vitium est animosae partis, quod conftermitur periculis praesertim mortis.* *Arist.*

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*Of Presumption.*

*Defi. Presumption is a violent passion of will, and an utter foe to prudence; it is that affection which thrusteth and exposeth the body to dangers, presuming onely upon vaine hope and imagination, without either ground or reason.*

**H**E that vaunteth of victory before he haue wonne the field, may be counted more foolish then valiant. *Bias.*

Vaine and light men loue commonly that which is forbidden by reason, & loue nothing more then to follow sensuall appetite.

He that presumeth of his owne strength is soone overcome. *Aug.*

A fault purposely committed, ought not to be forgiven.

To flie from that we should follow, is to follow our owne destruction.

Hardnesse without feare, is the sister of folly.

Presumption is the mother of all vices, and is like vnto a great fire, which maketh euery one to retire backe. *August.*

It is a great presumption to looke for reuerence of our elder, and to inioyne our better

better to silence. *Greg.*

To presumption belongeth correction,  
to correction amendment, and to amend-  
ment reward. *Bernard.*

There is more hope of a foole, then of  
him that is wise in his own conceit. *Salom.*

Take heed of rashnes in resolution, and  
cruelty in conquest; for the one is wilfull  
and the other wicked: and as the first  
wants wit, so the other shewes as little  
grace, whose fruits are pernicious to rea-  
son, and torment in conscience.

He that presumes on that he knows not,  
may lose an honor for an humor. *Curtius.*

Presumptuous attempts bring bad ends.

A festered sore must haue a searching  
salve, & a shamelesse smile an open frown.

It is an impudent and presumptuous  
part to commit any thing to the iudge-  
ment of him that wanteth knowledge.

Ill successe comes of rash beginnings.

He that speakes of hie things hauing no  
experience of them, is like vnto a blind  
man, that would leade and teach him the  
way which seeth better then himselfe. *Bio.*

It is a troublesome, dangerous, insolent,  
and proud enterprise, for a man to take

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vpō him with a pen to gouerne a Cōmon-weale, & with a prince to reason of his life

He is not wise but arrogant, that dare presume vnasked, to giue a Prince counsell..)

He that presumeth to vnderstand euery thing, is so thought to be ignorant in all things.

Euery man presumeth on his own fancy, which maketh diuers to leape short through want of good rising, and many shoote ouer for want of true ayme.

He is very obstinate whom neither reason nor experience can perswade. *Chilo.*

Aspiring thoughts, as they are lofty so are they perilous.

To straine further then the sleeue will stretch, maketh the arme bare; and to skip beyond a mans skill, is to leape, but not to know where to light.

That which in the diuels was the cause of their fal, that in mē is the cause of death

The man that presumes to bee wise, let him not contend with him that is inflamed with wrath; for if hee faile to follow counsell heerein, hee shall either haue his head broken by the furious, or his heart galled

galled by the detractor.

Where men do all that they will, they indeed presume to doe that which they should not. *Cicero.*

Presumption is the chiefe ground and cause of all variance, hatred, & mischief.

Amongst the ambitious men of the world, presumption is a fury, and a continuall temptor.

The occasion why leauen was forbid vnto the Iewes at the feast of Easter, was to teach them to haue a great care to keep themselves from pride and presumption, into which they fell that held any good opinion of their owne selues, and puffed themselves vp therewith, as the dowe is puffed vp with the leauen. *Pbilo.*

Men ought not to defer the amendment of their life to the last houre, because the thiefe was saued; for as that was a president that none should despaire, so was it but one example, because none should presume.

He is too much presumptuous that striueth to go where another hath fallen, and too much vnbrideled that feareth not at all when others haue perished before him.

Let him that thinketh he standeth take  
heede lest he fall.

*Nulla præsumptio perniciosior quam de propria instituta aut scientia superbire: ô superba præsumptio, ô præsumptiosa superbia! August.*

*Cum non sit nostrum quod sumus, quomodo nostrum est quod habemus?*

*Stultitie genus est ut cum alijs debeas vita beneficium, tibi adscribas ornamenta virtutum.*

### Of Treason.

**Defi.** *Treason is that damned vice hated of God and man, wherewith perjured persons being bewitched, feare not to betray themselves, so they may either betray others or their Country; it is the breach of faith and loyalty with God, their Governours, and Country.*

**T**hey are deceived that looke for any  
reward for treason. *Curtius.*

The conflict with traytors is more dangerous then open enemies. *Linus.*

Traytors are like moaths which eat the  
cloath in which they were bred, like Vipers that gnawe the bowels where they were borne, like wormes which consume the wood in which they were engendered. *Agessilaus.*

Treachery



Treachery hath alwaies a more glozing shew then trueth, and flattery displaies a brauer flag then faith.

No place is safe enough for a traitor. *Am.*

Once a traytor, and neuer after trusted.  
*Linus.*

Who wil not with *Antigonus* make much of a traytor going about to pleasure him? but hauing his purpose, who will not hate him to the death?

Such as are traytors to their Prince and periured to God, deserue no credite with men.

Treachery ought not to be concealed, and friends haue no priuiledge to be false.

Such as couet most bitterly to betray, first seeke most sweetly to entrap. *Philip.*

Traytors leaue no practise vndone, because they wil not, but because they dare not.

Victory is not so earnestly to be sought, as treason to be shunned.

A good warriour ought to commit the fortune of his warre, to the trust of his owne vertue, not to the impiety and treason of his enemies.

Many men loue the treason, though  
they

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they hate the traytor.

Many conspire valiantly, but end wretchedly.

Traitors haue continuall feare for their bed-fellow, care for their cōpanion, & the sting of conscience for their tormēt. *Man.*

A light head, an ambitious desire, a corrupt conscience, and ill counsell, soone breed a traytor.

Where the peoples affection is assured, the traytors purpose is preuented. *Bias.*

There are many traytors in Common-weales, whom it is better to forbear then to prouoke.

Of rash hopes proceed perilous ends, & of execrable treasons damnable successe.

Traitors about the throns of Princes, are like wolues about the folds of sheepe.

One skabbed sheep wil infect a whole flocke, and one traytor subuert a whole Monarchy.

Hee is worthily hated of all men that beareth not a faithful hart to his country.

No wise man at any time will trust a Traytor. *Tully.*

*Ne colloquiorum de pretextu pacis positiones urbium tententur, fiantque interlocutores, maxime*

*maximè cauendum est.*

*Proditores urbium sepe nè ipsi quidem proditionem euadunt sed ab hoste trucidantur.*

### Of Desperation.

**Defi.** *Desperation is a sorrowfulnes without al hope of better fortune, a vice which falsely shrowdeth it selfe vnder the title of fortitude and valour, and tickling the vaine humors of the vaine-glorious carry them to ignoble and indifferent actions; to the vitter losse of soules and bodies.*

**D**esperation is a double sin, and small impenitency hath no remission.

It is better to bee counted a dastardly coward, then a desperate caitiffe.

Let no man despaire of grace, although he repent in his latter age: for God iudgeth of a mans end, and not of his life past.  
*Bernard.*

Desperation springeth from the ignorance of God. *Aug.*

It is better to prolong our life in misery, then to hasten our owne death without hope of mercy. *Lactan.*

Loue wanting desire, makes the minde desperate, and fixed fancy bereft of loue turneth into fury.

There

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There is no offence so great, but mercy may pardon, neither is there any thing so desperate which time cannot cure.

Despaire is the fruit of disordinate sin, which becomming his owne Iudge, proues his owne executioner.

The feare of ineuitable punishment, is the cause of desperation. *Stobaus.*

Nothing doth more torment a man then forsaken hope. *Quintilian.*

Desperation preferreth profit before honesty. *Erasmus.*

Let no man despaire of that thing to be effected, which hath bene done already.

Extreame feare and danger, makes cowards desperatly aduenturous, and what perswasion could not make constant, misery hath made desperate.

Resolution is grounded on honour, desperatenes on danger.

Fortune desperatly attained, is as desperatly lost, & despaire suddainely entertained, is a token of a wretched conscience.

Despaire comes of the feeblenes of courage and the lacke of wit.

To him that is subiect to passion, despaire is euer attendant.

He

He that is desperatly inclined to his owne will, is euer most neere to the wrath of God.

Despaire leadeth damnation in chaines, and violence laies claime to the wrath of God. *Bernard.*

Despaire and reuenge depriue men of the mercy of God, and cleane blotteth out the memory of their former deedes.

Of all the perturbations of mans mind, despaire is the most pernicious. *Linus.*

Many reading *Plato* his booke of the immortality of the soule, haue laide violent hands vpon themselves.

He that through the burthen of his sins breaks forth into desperation, wilfully refuseth the mercy of the Almighty.

When hope leaueth a man, feare beginneth to conquer him. *Plato.*

The soules first comfort, is to auoide the fault, the next, not to despaire of pardon.

Desperation is a certaine death. *Aug.*

As he which without licence breaketh a prison, procureth his owne death; so in the world to come shall he be perpetually punished, which contrary to the will of God will set the soule at liberty. *Plato.*

*Vincitur*

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*Vincitur haud gratis iugulo qui promocat hostē.  
Qui nil potest sperare, desperet nihil.*

Of Heresies and Heretiques.

Defi. *Heresie is a wilfull and obstinate opinion  
grounded in the mind: the sister of ignorance,  
a professed enemy to all truth, presumptuous-  
ly opposing it selfe against the principles of  
faith and true religion.*

**A**fter the ascension of Christ into hea-  
uen, diuers by the instigation of the  
diuell, said, as *Simon* the Samaritane and  
others, who sought to seduce the people  
from the true faith they embraced, teach-  
ing and preaching heresies. *Iustinus.*

Heresie streweth the plaine and open  
way of truth with thornes and brambles.

*Marcion* heaping heresie vpon heresie,  
said that *Caine*, the Sodomits, and the  
*Egyptians*, and all Nations that haue ex-  
celled in wickednes, to haue met Christ in  
hell, and by him to be deliuered. *Irenaeus.*  
*Montanus* called himselfe the holy Ghost;  
he strangled himselfe. *Nicephorus.*

The *Valentinians* said, that Christ  
tooke not flesh of the virgin *Mary*. *Poly.*

The Church of *Corinth* was corrupted,  
not only in manners, but also in doctrine.

*Arius*

*Arius* that archheretick, his bowels burst in sunder. *Theod.*

The Adamites, denominated from *Adam*, administer their Sacrament naked: they call their Church paradise.

Abelites require such chastity in marriage, that they admit no copulation betweene man and wife. This heresie was soone suppressed.

Montanists, Originists, and Saduces, deny the resurrection.

*Aquarij* vsed not wine but water in the Sacrament.

If we follow our owne imaginations neglecting the truth, we renounce our saluatiō, & yeeld our selues subiect to satan.

The Nicholaites maintaine the community of their wiues. *Eusebius.*

Antioche was neuer without Heretiques, for within the seuenth yeare of *Justinus*, the greater part thereof was consumed with fire from heauen, the other destroyed by earthquake.

*Nestorius* denied *Mary* to be the mother of Christ, after hee was banished, his tong was eaten vp by wormes, and died miserably. *Enag.*

They

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They which through the dimnesse of their mind and want of vnderstanding do contemne the true and liuing God, doe please themselues with all manner of pestilent errors. *Amb.*

Some not considering that cleare and heavenly light which commeth from God, they fall into the gulse and sinke to the bottome of that most foule and filthy puddle of all false opinions, errors, heresies, and worshipping of false Gods. *Amb.*

An heretique doth corrupt the sincerity of faith and doctrine of the Apostles. *August.*

A Schismaticke, although he sin not at all against the pure doctrine and sincere faith, yet hee rashly separateth himselfe from the church, breaking the bond of v-nity. *Aug.*

If cockle appeare in the Church, yet ought neither our faith nor charity be letted, wee must rather labour to be good corne. *Cyprian.*

While some men alwaies take to themselves a further dominion then peaceable iustice requireth, they perish from the church; and while they proudly lift vp themselves,



themselves, blinded with their owne presumption, they are bereft of the light of the truth. *Greg.*

The Church oft placed amidst much chaffe and cockle suffereth many things : and yet whatsoeuer is either contrary to faith or good life, shee alloweth not, neither holds she her peace, neither doth she it. *August.*

*De nucleo olina mitis, opima, & suauissima ventosa & vana caprificus exurgit: ita & hereses de nostro fructificauerunt non nostra, degeneres veritatis grano & mendacio siluestres. Tertullianus.*

*Omnia hereticorum dogmata inter Aristotelis & Chrysippi spineta sedem sibi & requiem repperunt. Hieronymus.*

### Of Diuels.

*Defi.* Diuels are our temptours to sinne, blasphemy, and all other evils : they that stand in feare of God, take pleasure in that which displeaseth him.

**T**He diuell labours to deceiue men, and greatly enuies that any should be saued.

Sathan is a subtile fisher, and vseth great cunning in the casting of his net, and sear-

cheth out the veine of water wherein every man is delighted. *Basil.*

The diuell by degrees worketh the destruction of man.

Christ fisheth with an angling rod, and catcheth but a few: the diuell with a broad net & draweth vp multitudes. *Chry.*

The diuels baite is sweeter then Christs, and that is the cause hee taketh so many. *Hierom.*

Christ fishing tooke foure, *Symon, Andrew, Iames, and Iohn*; the diuell walking by the Sea of this world may in as little space take foure thousand.

Through the enuy of the diuell sinne entred into the world.

The diuell was the first author of lying, the first beginner of all subtile deceites, and the cheefe delighter in all sinne and wickednes. *Philo.*

Diuers spirits were wont to deceaue people, either by misleading them in their journeyes, or murdering them in their sleepes. *Psellus.*

The diuels, not able to oppresse God in himselfe, assault him in his members. *Aug.*

The diuell intangleth youth with beauty,

ty, the Vsurer with gold, the ambitious with smooth lookes, the learned by false doctrine.

The diuels oft-times spake truth in Oracles, to the intent they might shadow their falshoods the more cunningly. *Laſta.*

The deuils (as being immortall spirits, and exercised in much knowledge) seeme to worke many things, which in truth are no miracles, but meere works of nature.

Al the great power of diuels, proceedeth from the iust indignation of God, who by such whips chastiseth the wicked and exerciseth the good.

The diuels haue diuers effects, the one troubleth the spirit, the other molesteth the body; some insinuate and steale into our hearts, where depraued desires are ingendred; or els into our vnderstanding, to hinder the vse and office of reason.

The power of God, and not the diuel, is to be feared. *Greg.*

The inuisible enemy is overcome by faith.

The diuels haue will to hurt, but they want power. *August.*

The diuell is overcome by humility.

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The diuell is strong against those that entertaine him, but weake against those that resist him. *Aug.*

From euill spirits proceedeth Art magick, wherby the slauish practisers of that damnable art, by many false miracles, deceiue the simple, & confound themselves.

He that giueth his word to the diuell, breaketh his bond with God. *Luther.*

The diuell, temptation, and sinne, were the occasions of mans fall.

The harts of the reprobate containe as many diuels as vnechast thoughts. *Greg.*

The diuel in the last day shall rise against vs in condemnation, for that he hath been more careful to get soules, then we to saue them. *Bernard.*

The diuel doth easily hit with his arrows the proud men of this world, but the humble he misseth. The Archer sooner doeth hit a great markethen a little one. *Amb.*

The diuell is to some a Lion, to some an Ant. *Greg.*

The diuel ceaseth to tempt them whom he hath already wonne.

The diuell though hee seeth not our thoughts, yet by outward signes he many times

times doth know them, as by our words.

The diuell is the Father of lies, and the chiefe author of all deceit.

The diuell tempteth the righteous one way, and the wicked another way. *Greg.*

The diuell presents before vs many vaine delights, to the intent he might the better keepe our mindes from godly meditation.

What sinne soeuer hath beene by man at any time committed, was first by the diuell inuented.

The diuell first accuseth vs of our euill wordes, next of our euill workes, lastly of our euill thoughts. *Greg.*

*Christus Leo dicitur propter fortitudinē, Agnus propter innocentiam, Leo quod inuictus, Agnus quia mansuetus. Ipse Agnus occisus vicit Leonem, qui circuit querens quem deuoret; diabolus leo dicitur feritate non virtute. Aug.*

### Of Hell.

*Defi. Hell is in all things contrary to heauen, it is a place of torment, misery, and desolation, where the wicked shall endure the endlesse iudgement of paine for their offences.*

**Z**Eno the Stoicke taught, that the places of the reprobate were separate

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from the righteous, the one being pleasant and delectable, the other darksome and damnable.

Hell is the hold of horror, distresse, and misery; the Cell of torment, greefe, and vexation.

The losse of heauen, is to the dāned more griuous then the torments of hell. *Chrys.*

Hell is the land of darknes.

In hell all torments are not alike. *Aug.*

Woe bee to him that by experience knoweth there is a hell. *Chrys.*

Hell is the place of punishment which God hath reserued for the reprobates.

In hell is no order, but a heape and Chaos of confusion.

The wretches in hell, haue an end without end, a death without death, a defect without defect; for their death liueth continually, and the end beginneth alwaies, and the defect can neuer faile.

Hell is euery where, where heauen is not.

The torture of a bad conscience, is the hell of a liuing soule. *Caluine.*

Good men haue their hell in this world, that they may knowe there is a heauen after death, to reward the vertuous; and wicked

wicked men escape torments in this world because they shall find there is a iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences. *Lactan.*

They that beleue in Christ, haue already overcome sinne and hell.

To them that are enamored of the world, the remembrance of hell is better.

The image of our sinnes, represents vn-to vs the picture of hell.

Hell, like death is most incertaine, and a place of punishment most assured.

Hell is compared to the Labrynth which *Dedalus* made, whose entrance is easie, but being once in, it is not possible to returne.

He that tempted Christ, will neuer spare man. *Bernard.*

If thy minde bee not mooued with the fire of heauen, take heede lest thy soule feelee the flames of hell.

Hell that is knowne no where, is euery where, and though now neuer so priuate, yet in the end it will be most publique.

Enuy is a picture or resemblance of hell. Death holdeth his standerd in hell, which

*Wits Common-wealth.*

is called the land of death.

*Infernus lacus est sine mensura, profunditas sine fundo. plenus ardoris incomparabilis, plenus factoris intolerabilis, ibi miseria, ibi tenebra, ibi horror aternus, ibi nulla spes boni, nulla desperatio mali.*

*Noctes atque dies patet atri ianua Divis.*

F I N I S.

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*A Table of all the principall matters contained in the former Treatise.*

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FINIS.

---

The names of all the Christian  
and Heathen Authors in this  
Booke.

**A** *Vgustine.*  
*Ambrose.*

*Appian.*

*Archimedes.*

*Aelianus.*

*Aristotle.*

*Aristippus.*

*Anaxagoras.*

*Alexander Senerus.*

*Anselme.*

**B**

**B** *Asil.*

*Bernard.*

*Bonaventure.*

*Boetius.*

*Bullinger.*

*Bodinus.*

*Bias.*

*Becon.*

*Beza.*

*Bion.*

**C**

**C** *Hrysofome.*

*Cyprian.*

*Clem. Alex.*

*Cassiodorus.*

*Columella.*

*Cor. Agrippa.*

*Chrysippus.*

*Chilo.*

*Cicero.*

*Curtius.*

**D**

**D** *Iogenes.*

*Diog. Laertius.*

*Demosthenes.*

*Dionysius.*

**E**

**E** *Vsebins.*

*Euagoras.*

*Erasmus.*

*Ennius.*

*Epietetus.*

*Euripides.*

**G**

**G** *Regorie.*

*Gnecara.*

*Galen.*

*Hieron.*

The Authors names.

H

**H**ierome.  
Horace.  
Hermes.  
Hippocrytes.  
Homer.

I

**I**osephus.  
Isodorus.  
Irenaus.  
Incline.  
Iustizian.  
Isocrates.  
Iamblichus.

L

**L**iber.  
Laclantius.  
LodVines.  
Linus.  
Lucretius.  
Lycurgus.

M

**M**Acrobius.  
Musertius.  
Mar. Aurelius.  
Musæus.  
Menander.

Martial.

N

**N**o  
Iphus.  
**O**Rigen.  
Olaus.  
Oforius.  
Onid.

P

**P**Olycarpus.  
Petrarch.  
Pnblus.  
Plautus.  
Plato.  
Pontanus.  
Tacuinus.  
Phocion.  
Periander.  
Pythagoras.  
Plotinus.  
Plutarch.  
Pittacus.  
Pyndarus.  
Petronius.  
Plinius.

R

**R**Amus.

Syrach.



John W. L.

3-3
2-2
4-2
1-1
4-2
1-1
1-1



1770  
1771